Evangelical Christendom

"Unum Corpus sumus in Christo."

May-June, 1916.

Family Worship and National Piety.*

FAMILY Worship must be a sign and a symptom of the piety of the Nation and of the Church. If there are plenty of flowers in the garden, there will be a bunch on the table. If there are no flowers in the room, that is a sure indication that the garden is bare, and that the desolating touch of winter has settled upon the land. If the fragrance and the beauty of Family Worship are absent from the home, it is a sure sign that the sap of piety is sinking, and that the chill of indifference has settled upon our people. So I want you to consider the decline of Family Worship as a symptom of something deeper than itself.

Before the War—there is no doubt about it—our Nation was turning its back upon God. Our people were forgetting to worship. It is not that one Church suffered from it; every Church did. The devil is never sectarian. When evil comes to one Church it comes to all the Churches. And the Spirit of God is never sectarian. When an awakening comes to one Church it generally comes to all the Churches. We were all suffering not in the superficial way statistics show, but far deeper than that. For example, there is a corps of military workers at present in London, numbering four hundred strong, and they are almost all, I think, members of one Church or another. But, admittedly, there is no more than a score who make anything at all of their religion. It is not the number of outsiders, the people that do not go anywhere; it is the fact that Christianity was becoming nominal, and not actual, a matter of "good form," and not the power of an endless life.

See what this is a symptom of. Sabatier has told us that the soul of religion is Prayer. As his Grace reminded us, there is an instinct for prayer in everybody. Now when an instinct breaks down there is something wrong with the system. And when the instinct for worship broke down in England, there was "something wrong in the state of Denmark." If an animal turns away from its natural food it is diseased. When a Nation is giving up worship, gives up attending a place of worship, we may not be able to diagnose it, but there is grave disorder somewhere. God grant that the Mission of Repentance and Hope may help to bring the people back. But do not let us flatter ourselves. The tide has not yet turned, England has not yet come back to God, and it is no good to flatter ourselves with the supposition that it has. This is very serious for

Photo by *Russell & Sons.*

REV. THOS. PHILLIPS, B.A.,

Minister of Bloomsbury Chapel, President of the Baptist Union of Great Britain.

* Address given at the Queen's Hall, Langham Place, W., on Monday afternoon, June 5th, the Archbishop of Canterbury presiding.

the Nation in its hour of crisis. Oh! that we could look at things from the standpoint of God and the Eternal Order, and then we should see that the Christian Churches are as essential to the British Empire as all the dreadnoughts and cruisers of our noble Fleet. The reason is this. The Churches supply the moral background which keeps the Nation strong, and without that moral background our Armies and Navies are as smoking flax, and our statesmen and politicians are as tinkling cymbals. So, first of all, the decline of Family Worship is a symptom of the spiritual disorder of our land.

It is no wonder that the Nation was turning from God. Let me be perfectly frank. If when we come together as Christian people we cannot be perfectly frank, where can we be candid about our religious problems? The Churches were losing their enthusiasm for Prayer. I speak as a Nonconformist. The glory of Nonconformity has been its prayer meetings. When under Mr. Spurgeon men were converted by hundreds in the Metropolitan Tabernacle, the biggest institution in connection with the Church was the prayer meeting. In many of our communities prayer meetings have been dropped altogether, and in no Church is the prayer meeting so popular as the guild, the concert, and the lecture. What are these symptomatic of? We regard them as little things. But what do they stand for? They stand for this: that although we Christian people believe in prayer, yet when we hold prayer meetings we do not believe in Prayer enough to come together to worship and intercede. And this spirit cannot be confined to one Church: it falls upon all the Churches.

Take an illustration. Last Saturday the widow of a well-known physician in the West End told me that when her husband died she travelled from one Church to another—Roman Catholic, High Church, Low Church, Nonconformist—looking for the healing touch of God, and she could not find it. I would not go so far as that. But within the last three or four years I have attended all kinds of Churches, from the Roman Catholic on the one hand to the Primitive Methodist on the other. I got something in every one of them. I admired the culture, the beauty, the order, the eloquence, the style, the thought. But it was rarely that one felt the overwhelming presence of the Holy Ghost: and until we bring the reality of God back into our services we are done for. Contrast with that a scene from the Early Church, the Church at Corinth, as given in one of the Epistles of the Apostle Paul. A passer-by turns in, and he is supposed to give his experience. "I was convinced of all, I was judged of all, and the secrets of my heart were revealed, and I fell down and worshipped God"; and he went away declaring that God Himself was veritably in the midst of His people. I have often felt that every Church in London would be crowded out next Sunday if we could convince the man in the street that God was in the business. Every man in London wants God, but the man in the street does not believe that there is anything of God about us. They believe that the Church is formal, an organisation, a business. I remember that during the Welsh Revival the colliers of a certain district, just for a fortnight, got to believe in the Churches. They thought that the Churches meant work, and that God was at work, and a great awe fell upon the community of them, and all the Churches were crowded out, while all the theatres and all the public-houses were empty.

I attend church, you attend church, and if in church I feel the majesty and the awe and the subduing might of the down-coming God, I will go back and introduce that into my home. Let the Churches give the reality of God to the people, and Family Worship will come of its own accord.

But let us go deeper than that. As individuals we were not placing the same emphasis upon Prayer as we used to. There is a reason for this. Fifty years ago it was much Prayer and little social service. To-day it is much social service and little Prayer. There is a reaction. Both extremes are wrong. We ought to serve men as if everything depended upon us; we ought to pray as if everything depended upon God. We want a new religion, a religion with all the spirituality of God as its centre, and all the activities of man as its circumference. But, somehow or other, we do not get there. Prayer must become a necessity. A great Old Testament scholar has given a new turn to a very gracious promise by putting a question mark at the end of it. "My presence shall go with thee, and I will give thee rest." "No,"

says this man, "it is a question." "If My presence go not with thee, wilt thou rest, wilt thou be satisfied, wilt thou be contented; wilt thou be contented with anything less than God?" Moses replies, "Carry us not up hence, if Thou goest not with us. I do not want to go forward without Thee. God is indispensable to me; I cannot do without God."

The fault of the modern Church, and of all of us, is that we have got the wealth, we have got the influence, we have got the institutions, we have got the preachers. Well, if you have all these things you do not want God. God is not indispensable to us as a Nation yet. We do not believe in God as much as we believe in Lord Kitchener? *Faith in God means that we stake everything upon His Almighty Power.* The difficulty is to get people to come to that position. Thank God for every means, for every organisation; but perish every means, every organisation, every institution, perish our eloquence, our culture, perish everything, rather than let the Christian Church go on without God.

"Breathe on us, breath of God,
Fill us with life anew,
That we may love what Thou dost love,
And do what Thou wouldst do."

A few years ago there was a great Christian in this city, perhaps the greatest Christian of the last century—William Ewart Gladstone. The biographer of Dean Church tells us that on one occasion a guest at the Deanery said rather hastily, perhaps, that Mr. Gladstone was an impostor. Dean Church got up, his pale face paler than usual, and with clenched hand he said: "Gentlemen, do you know I have it on first-hand authority that Mr. Gladstone never goes down to the House of Commons without, first of all, retiring to his room and kneeling down like a little child before Almighty God, asking Him to bless all the affairs of the day." Gladstone could not do without God, and when the Christians of to-day cannot do without God, Prayer will become a necessity, and every parent will introduce the necessity into the home. Bread is a necessity; no father keeps bread out of the home. Air is a necessity; nobody keeps air from his children. Books are a necessity, and these are introduced by everybody. Make the people of England absolutely convinced that worship is as necessary as books, as essential as air, as indispensable as bread, and you will have Family Worship in all our homes. Family Worship will be revived when our people are convinced of the necessity of Prayer.

THOMAS PHILLIPS.

Notes.

The War and Home Reunion.—In comparison with the tremendous and solemn events taking place on the Continent of Europe, the problem of Christian Unity, whether viewed from the standpoint of the Churches or Christians, seems insignificant; and yet if it is true that some of the causes of the War may be traced to the fact that the Church of Christ has been lukewarm in its essential witness to Christ as the Saviour of mankind and the true basis of social reform and international relations, the subject is of first importance; it should command the interest and prayers of all faithful Christians. To every Christian man and woman the deepest concern of this dark hour should be the challenge of the War to the authority of Christ. The answer to the repeated assertion that the War has demonstrated the failure of Christianity is to be found in an increasing desire for Christian union, for witness to the principles and practice of the Gospel of Christ. Before such a manifestation of unity, if accomplished, international suspicions and hatred, and the horrors of war, would diminish, and eventually cease. The supreme task before the Church and its members, therefore, should be the recovery of early Church unity in all its devotional and missionary aspects. To the fulfilment of this task the World's Evangelical Alliance is contributing an important share. Its international influence, its long-standing and honoured witness to the true unity of the Body of Christ, and its programme of practical work have enabled it to establish throughout the world a rallying

point for Christians of every name. With thankfulness as we approach the Seventieth Anniversary of the formation of the Alliance, we witness its principles becoming recognised as the only real solution of the problem of home reunion. Uniformity has been tried and been found wanting. The War will have produced good for our Nation, if its chastisement leads to the day when all the Churches of God, sects and denominations, by whatever name they are named, holding the Head, Christ Jesus, energised and led by the one Spirit, shall recognise in each other true members of one body; enjoy the freedom of fellowship; and fulfil the task of extending to all the world the knowledge of Christ and the glories of His coming kingdom.

A Day of National Penitence and Prayer.—There is a deepening conviction, evidences of which are seen in many directions, that the appointment by authority of a day of National Penitence and Prayer is urgently called for. We are within a few weeks of the second anniversary of the declaration of war. The Nation remains united in firm belief in the righteousness of its cause, and determination not to sheath the sword until the wrongs connived at and inflicted upon weak races, and upon the peace of Europe, have been righted, and compensation assured. In speaking, therefore, of a day of Penitence it must not be inferred that there is any discordant note in the Nation implying a call to penitence on account of the declaration of war. It is the widespread feeling, however, that a definite act on the part of the *Nation* of acknowledgment of and dependence upon God is called for in this supreme crisis. Such an act and appointment would not be creating a precedent. The following extracts evidence what took place during the Crimean War, and subsequently:

Extract from the "Scotsman," April 1st, 1854.

"HOUSE OF LORDS, FRIDAY, MARCH 31st.

"DAY OF HUMILIATION.

"The Earl of Roden asked the Earl of Aberdeen whether it was the intention of the Government to advise the Queen to set apart a day for National Humiliation and Solemn Prayer, for the blessing of Almighty God upon Her Majesty's arms by sea and land.

"The Earl of Aberdeen replied that it was the intention of the Government to advise Her Majesty to appoint a day for Humiliation and Prayer.

"The Archbisop of Canterbury expressed great satisfaction at this announcement."

Extract from the "Witness," Wednesday, April 8th, 1854.

"HOUSE OF COMMONS, THURSDAY, APRIL 6th.

"DAY FOR SPECIAL PRAYER.

"Lord John Russell, in reply to the Marquis of Blandford, said he believed that on the occasion of the War in 1803, although it began before the end of May, no day was fixed for Special Prayer until October. He did not see any necessity for coming to an immediate decision on the subject. No day had yet been fixed, and he could not say when one would be fixed."

"HOUSE OF LORDS, APRIL 7th, 1854.

"DAY OF HUMILIATION.

"In answer to the Earl of Shaftesbury the Earl of Aberdeen stated that Wednesday, the 26th inst., had been appointed for a day of Prayer and Humiliation on account of the War."

Extract from the "Witness," Wednesday, April 19th, 1854.

"Her Majesty held a Privy Council on Saturday last, when a Proclamation was ordered appointing Wednesday next, the 26th inst., to be observed throughout the United Kingdom as a day of General Humiliation and Prayer for supplicating the Divine blessing on our arms in the present war, in order to the speedy restoration of peace."

"DAY OF HUMILIATION AND PRAYER

"BY THE QUEEN.

"A Proclamation for a day of General Humiliation and Prayer.

"(From a supplement published on Saturday to Friday night's *Gazette*.)

"Victoria R.: We taking into our most serious consideration the just and necessary war in which we are engaged, and putting our trust in Almighty God that He will graciously bless our arms both by sea and land, have resolved, and do, by and with the advice of our Privy Council, hereby command that a public day of Humiliation and Prayer be observed throughout those parts of our United Kingdom called England and Ireland, on Wednesday, the 26th day of April instant, that so both we and our people may humble ourselves before Almighty God in order to obtain pardon of our sins, and in the most devout and solemn manner send up our prayers and supplications to the Divine Majesty for imploring His blessing and assistance on our arms for the restoration of peace to us and our Dominions; And we do strictly charge and command that the said day be reverently and devoutly observed by all our loving subjects in England and Ireland as they tender the favour of Almighty God and would avoid His wrath and indignation."

(A similar Proclamation is issued for Scotland.)

DAY OF HUMILIATION AND PRAYER, 1857.

Extract from the "Scotsman," Monday, September 28th, 1857.

"(From a supplement to the *London Gazette* of Friday, September 25th.)

"BY THE QUEEN.

"A Proclamation for a day of Solemn Fast, Humiliation, and Prayer in Scotland.

"Victoria R.: We taking into our most serious consideration the grievous mutinies and disturbances which have broken out in India, and putting our trust in Almighty God that He will graciously bless our efforts for the restoration of lawful authority in that country, have resolved, and do, by and with the advice of our Privy Council, hereby command that a Public Day of Solemn Fast, Humiliation, and Prayer be observed throughout that part of our Kingdom of Great Britain called Scotland, on Wednesday, the 7th day of October next, that so both we and our people may humble ourselves before Almighty God in order to obtain pardon of our sins, and in the most devout and solemn manner send up our Prayers and supplications to the Divine Majesty for imploring His blessing and assistance on our arms for the restoration of tranquillity. And we do strictly charge and command that the said day be reverently and devoutly observed by all our loving subjects in Scotland, as they tender the favour of Almighty God," &c.

Proclamation was given at Balmoral, September 24th, 1857.

(A similar Proclamation appears applying to England and Ireland).

We hope, in our next issue, to be able to say more upon this important subject, and to be able to report on steps which the Council of the Alliance have taken further to represent, in the proper quarters, the growing feeling concerning the need for the appointment at an early date of a National Day of Penitence and Prayer.

The Revival of Family Prayers.—The London correspondent of the Manchester *Daily Despatch* summed up in a brief paragraph, as follows, the two great meetings arranged by the Alliance and held at the Queen's Hall, on June 5th.

"REVIVAL OF FAMILY PRAYERS.

"There were very remarkable gatherings at Queen's Hall this morning and afternoon which were indicative of the way in which the war is revivifying religion and breaking down the barriers which have hitherto separated various denominations. On both occasions the great hall was filled with an earnest and prayerful gathering, the majority of them women of mature age, whose mourning dress was eloquent of the toll of the war.

"Dr. Campbell Morgan's address in the morning was powerful and moving. He expressed his conviction that the nation is wistfully waiting for a lead from the Churches, which had to a large extent become, in the words of the poet, 'faultily faultless, icily regular, splendidly null.'

"In the afternoon the Archbishop of Canterbury presided, and gave an address. A number of ministers, both Established and Free, led the gathering in prayer, including such eminent divines as Prebendary Webb-Peploe and Dr. F. B. Meyer, while among the laymen who offered up prayer were Admiral Sir G. F. King-Hall and Sir Thomas Fowell Buxton.

"The late Lord Roberts, we were reminded, kept up family prayers for fifty-five years, and the object of the meetings was to inaugurate a national revival of the custom. The programme contained the beautiful prayer which Lord Nelson wrote a few hours before he fought the battle of Trafalgar."

Elsewhere we have reported the Afternoon Meeting, giving in full the addresses delivered. No written report could do justice to the Morning Meeting. The vast audience was greatly moved throughout; the Holy Spirit being manifestly present in the meeting, and the Manchester newspaper correctly described the address delivered by Dr. Campbell Morgan as "powerful and moving." These central and successive meetings for Intercession and Conference have produced much that has demanded an even wider congregation. We are sorry it has not been possible to print and circulate more of the addresses. Perhaps it may be possible to produce a volume. This is a suggestion which is under consideration.

Annual Meeting — and Report. — Our Annual Meeting was another notable occasion, certainly the largest in attendance enjoyed by the Alliance since its formation in London in 1846. The Queen's Hall was filled. Sir Andrew Wingate occupied the chair, and in gracious and moving words spoke of the strenuous months of work which the Report represented, and of the progress made. A notable utterance of the Chairman, a Vice-President and Member of the Executive Council, was that if the World's Evangelical Alliance commanded a larger income it could do more. How true this is, and how urgent a call it constitutes upon the generosity of all faithful Christians, is perhaps best known to the Council. We feel no compunction in emphasising Sir Andrew's words in the pages of EVANGELICAL CHRISTENDOM. No secret is made of the fact that the financial year which closed March 31st enabled the Council to report a balance in hand, for which we may all say *Laus Deo;* but the

year upon which we have entered cannot be free from anxiety, and we hope and believe all our readers will be ready to respond to this appeal for their present and continued help and co-operation.

The cause of Christian Unity and Missionary, Devotional, and Evangelistic efforts of the Alliance demand this help. Of the Alliance it can be said as of one of old, "It is worthy." The Report, which will be circulated with the next issue of EVANGELICAL CHRISTENDOM, lays stress also on the claim of the World's Evangelical Alliance upon the generosity of intending benefactors. It is pathetic almost daily to read in newspaper columns of fortunes left by earnest Christian people, often with no provision for work which they have supported in their lifetime and which must suffer through their decease. If it is true that the basis of a lasting peace is to be found in the spread throughout the world of the principles of the Gospel of Christ, the true Unity of the Body of Christ being an important factor, the obligation to make provision for the work of the World's Evangelical Alliance is substantiated, and becomes Christian service having sure promise of reward.

To return to our Annual Meeting. The address given by the Rev. R. C. Gillie, which we hope to include in the next issue, was an eloquent and powerful plea for a larger place to be given to the work of the Alliance in the thoughts and practical interest of both Churches and Christians. The address was searching, but it wrote over the portals of the Alliance the words "Tried, and not found wanting." At the conclusion of the meeting a number of lantern slides illustrative of the home and foreign work of the Alliance were shown upon a screen, being described by the General Secretary, whose camera obtained most of the views and pictures during his travels abroad.

Christian Unity at the Mansion House.—The Lord Mayor of London, Sir Charles Cheers Wakefield, has already done much, as London's chief citizen and magistrate, to signalise his term of office and make it practical and memorable. Devotion to the cause of a united Empire has prevailed at the Mansion House. At a critical moment in the history of the present War, Sir Charles Wakefield, by his appeal to the young men of London, greatly stimulated recruiting, the historic Mansion House being thrown open daily for weeks together as a City Recruiting Office, the Lord Mayor himself receiving thousands who took advantage of this inducement and convenience to attest for military service. Sir Charles has now issued a leaflet in which he speaks of the need for Unity and a United Church. His daily experience at the Mansion House has convinced him of a general and growing desire to mobilise the spiritual forces of the Nation. The Lord Mayor suggests the creation of some sort of central council for securing the fullest possible expression of national sentiment and co-ordination of Christian effort. He has a most earnest wish that the Churches may come together during the present War and demonstrate unity for the welfare of the world, and has suggested the Mansion House as a rendezvous to this end.

Various opinions have been expressed on this proposal, some favourable, some unfavourable. Much could be written and said on the subject. It must be sufficient, for the present, to emphasise the feeling, which will be shared by all members of the World's Evangelical Alliance, that Christian Unity, to be real and effective, depends not on sentiment or on ecclesiastical settings, but on Truth and Love; the former enshrined in the Holy Scriptures, the latter a fruit of the Holy Spirit's working in the heart of individual believers in all Churches and of all Nations.

We are glad to be able to make the preliminary announcement that the Lord Mayor has invited the World's Evangelical Alliance to the Mansion House for the commemoration of the formation of the Alliance, which took place in London in 1846. The meeting will take place (D.V.) on Wednesday afternoon, October 4th, at 3 p.m. Full particulars will be announced later on. In the meantime we express the hope that, as in 1846, when the Alliance was formed, the Freemasons' Hall in Great Queen Street, was filled to overflowing, so, seventy years after, on Commemoration Day, the historic Mansion House may be the scene of a remarkable gathering, remarkable for its spirituality as for its composition and numbers.

The War and the Second Advent.—The events connected with the War indicate the early restoration of the Jews to Palestine, and the fulfilment of pregnant prophecies of Holy Scripture concerning the Second Coming of Christ. It has never been the policy of the Evangelical Alliance to associate itself with party schools of thought on matters which allow of wide difference of view, but the Alliance accepts and rejoices in all teaching which makes it clear that the return of our Lord is certain; passing events suggest that it may be imminent. Satisfied that He *is* coming, the call is to be up and doing. There is room in our prayers concerning the War and its issues for more mention of this subject.

Alliance Agents.—We have excellent news from Mr. Adam Podin, in Russia, also from Mr. John Falzon, in North Africa. We remind our readers that the War has not interfered with the labours of these and other agents of the Alliance, although for obvious reasons we are unable to give extended information of their work. We ask for this important aspect of Alliance work the continued prayers of our readers. The letters to hand emphasise the need of Prayer, and working amidst special difficulties our representatives realise its power.

The New Branch in Ireland.—Ireland has been, and is, upon the hearts and in the Prayers of many. The events of the past few months and the present perplexing situation call for continued Prayer to God, which we believe is being and will be answered. In the meantime, the closer union of the Protestant Churches and Christians is a subject of first importance, and we are glad to know that the Council of the new Irish Branch of the Alliance are moving in this direction. For the present the new offices of the Alliance are to be found at 13, D'Olier Street. A new Assistant Secretary has recently been appointed in the person of the Rev. A. Morrow. It is intended to revive the Autumn Conference in Dublin, and arrangements are being made for this to take place during the latter part of September. About the same time public meetings are to be held in Belfast and Cork, their object being to set forth the principles and aims of the Alliance and to endeavour to form local branches. The General Secretary has been invited and has promised, D.V., to visit Ireland in September, and it is hoped to arrange also for other speakers from London to assist at the Conference. We hope our readers will remember these projects in Prayer.

Greetings to Holland.—The Council have sent the following letter of greeting to the Conference of the Dutch Branch of the Alliance, which meets at Zeist on July 3rd and 4th next.

WORLD'S EVANGELICAL ALLIANCE
(BRITISH ORGANISATION).
19, RUSSELL SQUARE, LONDON, W.C.
June 22nd, 1916.

Rev. Prof. J. W. PONT, D.D.,
Bussum bei Amsterdam.

Dear Dr. Pont,—I have received and laid before my Council the printed programme for the Annual Conference of the Dutch Branch of the Alliance, to be held at Zeist on July 3rd and 4th next. They desire me to convey to you and the members of the Dutch Branch an expression of their earnest interest in the Conference proceedings, and of their thankfulness for the maintenance and progress of Christian Unity in Holland, in keeping with the principles and aims of the World's Evangelical Alliance.

It is a coincidence that the opening day of your Conference is that on which, under the auspices of the Alliance, Christians of all the Protestant Churches will be gathered in one of London's largest concert halls for united Prayer and Intercession; the meetings being in continuance of a series which have been maintained by the Alliance since the declaration of war. These meetings are evidence of the absolute unity of feeling which exists throughout the Churches of this country as to the War, and of earnest desire that on the conclusion of peace the work of the Church in witness to our Lord Jesus Christ may be greatly furthered.

We join our prayers to yours for an early, a righteous, and a lasting peace; for a new movement of God the Holy Spirit among the Churches in accordance with the promise of Holy Scripture; and for the spread throughout the world of the principles of the Gospel of Christ.

The Council desire me also to ask that you will convey to all who will be assembled at the Conference at Zeist the

assurance of their brotherly love, of their adherence to the great principles of Christian Unity laid down by the founders of the Evangelical Alliance in 1846, and of their continued prayers that in Holland, and throughout the world, these principles may bind together an increasing number of earnest Christians in all the Churches for fellowship and co-operation in the service and work of Christ.

I am, dear Dr. Pont,

Yours very sincerely,

H. M. GOOCH,
General Secretary.

Queen's Hall Meetings.—The monthly meetings for united National Prayer, held at the Queen's Hall on the first Monday of each month, have been continued without a break. They have been largely attended; on most occasions the great hall has been filled. This as regards numbers, but it can be said of the spirit and power of the meetings that they have been full of the Holy Spirit's influence, and consequently rich in blessing. As we go to Press the July meetings are imminent. We believe they will be no exception to the rule.

Careful consideration is being given to the continuation of these meetings. We hope this may be possible until the conclusion of the War; and thereafter it is the hope that we may be privileged to arrange for a great Thanksgiving for the return of Peace, and answered Prayer during the extended period of war. May the occasion be not long delayed.

In the meantime it is not proposed to hold meetings during August. Good reasons have led to this decision. Instead of the united meetings at the Queen's Hall, it is proposed to circulate to all attending the meetings on July 3rd copies of the special Form of Prayer contained in the last issue of EVANGELICAL CHRISTENDOM, and to ask that on Monday, August 7th (which will be a Bank Holiday), at the most convenient hour of the day (we suggest the Family Altar or the early morning), all those who have attended and are attending these meetings will use this Form of Prayer, and thus maintain the bond of fellowship and intercession which the Queen's Hall meetings represent. Those who desire copies of the Form of Prayer for such use, or for distribution, can obtain them from the offices of the Alliance at a nominal charge. An announcement hereon appears on page 106.

It is hoped this suggestion will find acceptance and fulfilment in homes and circles far distant from London.

"Blest be the tie that binds
Our hearts in Christian love."

In Memoriam.—We have recently lost several valued friends from the ranks of the Alliance membership. Among those called home are Mrs. Hind-Smith, a devoted servant of Christ, who warmly espoused the cause of Christian unity, especially that of the Evangelical Alliance, and whose cheering messages will be greatly missed. We have to chronicle also the passing of the Right Rev. Bishop Cabrera, of Madrid, first Bishop of the Spanish Reformed Churches. The following resolution adopted by the Council will evidence the great loss the Alliance has sustained by Bishop Cabrera's death.

RESOLUTION re BISHOP CABRERA.

"This Council having received with deep regret news of the death of the Right Rev. Bishop Cabrera, first Bishop of the Spanish Reformed Churches, desires to place on record its sense of the great loss thereby incurred, not only by the Spanish Reformed Church, but by united Evangelical interests in Spain. By his charm of manner, his excellent spirit of charity and brotherliness, and by his untiring efforts as a servant of Christ, Bishop Cabrera endeared himself in official as well as in domestic circles.

"The Council recalls with grateful remembrance his visit to London in 1907 as a delegate to the International Conference of the Evangelical Alliance, and his sustained interest in the cause of Christian Union and Co-operation which the Alliance represents, not only as a Joint President of the Spanish Branch, but on account of services rendered for several years past by the translation into Spanish of the Annual Programme for the Universal Week of Prayer.

"The Council further desires to express its deepest sympathy with the members of Bishop Cabrera's family; also its hope that, with the guidance of God, a suitable successor may be found to assume, in the same excellent spirit, the leadership of the Spanish Reformed Church."

The National Revival of Family Prayers.
First Anniversary.

THE first anniversary of the movement for the National Revival of Family Prayers was held at the Queen's Hall, Langham Place, W., on Monday, June 5th, at 3 p.m. Born in an atmosphere of Prayer, it was fitting that this anniversary meeting should find its setting in one of the meetings for united intercession initiated by the Alliance immediately after the outbreak of war in 1914, and since last autumn maintained monthly and held at the Queen's Hall. The consent of the Archbishop of Canterbury to preside not only manifested his Grace's deep interest in the important subject of Family Prayers, but may be taken as an indication of the growing spirit of unity pervading the Churches and finding expression in many ways.

Shortly after the Archbishop had announced the opening hymn, "O Lord of heaven and earth and sea," the Queen's Hall was filled in every part. It was a magnificent audience, thoroughly representative, and evidencing hearty appreciation of the special object underlying the meeting.

In addition to the addresses which are included with this brief report of the meeting, the devotional aspect was kept well to the front. The Rev. Dr. Scott Lidgett opened the meeting with the reading of Scripture and Prayer. The Rev. R. C. Gillie, of Marylebone Presbyterian Church, followed, and we were privileged, despite his many duties at the War Office, to have the presence of the Chaplain-General, Bishop Taylor Smith, to conduct a memorable ten minutes' guided Intercession, which included touching reference to those fighting on sea and land, to those who have fallen, and to those who mourn. In closing Prayer, Sir T. F. Victor Buxton asked that the principle as well as the practice of Family Worship might become a blessing to our National life, and a means of National re-birth. The great organ, accompanied by some 2,700 voices, pealed out the well-known hymn, "For all the saints who from their labours rest," before the Archbishop pronounced the Benediction. Was it by chance that this hymn was chosen? Only a short three hours subsequently Lord Kitchener, whose military genius and devotion to King and country have inspired our National life, passed from earth to heaven, finding his tomb in our unconquered seas.

Address by Mr. HENRY MARTYN GOOCH.

The following report of the movement was given by the General Secretary. Mr. Gooch said:

But few words are necessary in which to render a first report of the movement for the National Revival of Family Prayers, initiated by the memorable meeting held in this hall last June. Those here to-day who were present at that meeting will recall your Grace's mention on the occasion, that you had seldom felt that your presence at any meeting was more distinctly the helping forward something which is the general feeling on the part of good people the land through. Soldiers and sailors, statesmen, scholars, scientists, and social reformers bade God-speed to that memorable gathering, and again to-day either by their presence here, or by written messages, they testify their warm interest in this movement, because they realise that the greatness and solidarity of our Empire are due in large measure to its regard for the English Bible and the presence and power of the Bible in the homes of our people.

Although we have initiated and speak of a *movement*, it should not be concluded that an endeavour has been made to start a new organisation. To induce a certain number of families or parents to promise to observe Family Prayers, or daily to read in the home a set portion of Scripture, is of distinct value, and there are organisations furthering these objects and thereby helping directly or indirectly the movement which we represent. But the general observance of Family Prayers cannot be comprehended in an organisation, or be confined to a particular area or influence; hence it is in the widest possible comprehension that we have sought during the past year further to urge upon our National life the noble testimony and example of the late Lord Roberts.

In his address at the initial meeting held last June the Bishop of Winchester remarked, "For success in such a movement two things are needed—one is a grip on principle, and the other is a right choice of practical methods." In these directions we have bent our efforts

during the past year, and our hope is that out of all that is happening around us, and as the result of these efforts, there may come, and already there are evidences of it, a widespread and general revival in English hearts and homes of a frank, though simple, recognition of God, finding expression in daily Family Prayers as a principle; joined to that parental care and authority, of which the Family Altar is an evidence, the bringing up of the children in the "nurture and admonition of the Lord."

In practical *methods* we have used the printed page and the public meeting. The addresses given by your Grace, and others delivered at the same meeting, have been circulated far and wide. In one case the clergy of an entire diocese have received copies, a free grant being made for the purpose.

A notable public meeting similar to that which took place in this hall last year was arranged and held in Edinburgh during May. Among those taking part were the Lord Bishop of Edinburgh, the Very Rev. Dr. A. Wallace Williamson, and the Rev. John Kelman, the chair being occupied by a prominent member of the Scottish Bar. Similar meetings have transpired in various parts of the country. Only the recent disturbances have postponed a public meeting in Dublin.

Resolutions urging the importance of Family Prayers and home piety have been adopted and promulgated by the various Church denominations. Special sermons have been preached. Grants of literature for free distribution have been made. A notable product of the movement thus far has also been witnessed in the output of a variety of books or pamphlets dealing with the subject of Family Prayers, together with many helps to the observance in printed forms of Prayer for daily use. An urgent need has thus been met. Among the difficulties encountered has been the inability of many who have desired to commence Family Prayers to offer extempore Prayer, or to find the book or form of Prayer best suited to their particular surroundings.

Our Colonies, Canada, Australia, New Zealand, and others, are manifesting interest. I have received letters from points as isolated as North Queensland testifying to the helpful stimulus of this movement, and to local revival of interest in the observance of Family Prayers. We may hope that after the War these National interests may become international, and the influence of the movement world-wide.

Address by the ARCHBISHOP OF CANTERBURY.

Just a year ago, or, to be quite precise, a year ago all but two days, it was my privilege to preside over a meeting corresponding to this. The occasion was a solemn one, and we all feel, I think, that during the twelve months that have passed since the solemnity is intensified. There has been an inevitable extension of sorrow and of strain, and we have to face the difficulty, unexpected perhaps, but I think real, that the prolongation of the War gives almost a familiarity with the terrors and horrors that attach to it, and makes us possibly a little less able readily to assimilate and make our own its solemn lessons.

That meeting gave expression in a very marked way to a succession of striking speeches, to the thought that there was something amiss, something lacking in our common life, for which all the while people are yearning and feeling in these grim, grey months of war. There is what we may call a feeling, in the presence of this visitation, that men are longing with an eagerness which, if one may use a paradox, is both vague and intense—that we want, more than we are able to bring about, a real touch with the eternal side of things. That feeling, at a time of restlessness and strain, takes various forms of expression and of action. Some of them are fanciful and may even have elements of peril. Some of them are merely emotional. Some of them, I hope most of them, are helpful and strong and sound. Among these last is the eagerness everywhere evidenced to make, if we can, Prayer more natural, more and more vivid, more personal. And Family Prayer, of all the other things, seems to give a concentration to that thought and a practical mode of making it real. I suppose there can be no doubt that our meeting last year, with all that followed upon it, has done very real good in that way. We have just heard some report where evidence is forthcoming as to the extension and the influence of what was then said. From the nature of the case full statistical information is impossible. But it is of interest to know that in some places the demand for the kind of help that Mr. Gooch referred to in his report has been very real and very determined. In one large rural area nearly the whole of a diocese—in that, I am informed, more than 75 per cent. of the homes of all sorts have asked for help with regard to a revival of Family Prayer. I am giving that at second-hand; but if that corresponds at all to facts in other parts of the land and Empire, we may, I am quite sure, thank God and take courage. But

it does need that we should continue to press the matter, and continue to use every influence we possess, and in our own prayers to remember before God the necessity that work shall be continuous, that minds shall be alert, and that those who have influence should use it in that vitally important matter; as in unusual and even unexpected quarters we are most of us accustomed now to hear words spoken about Prayer in a manner which would not certainly have been within our experience a few years ago.

All kinds of literature, books great and small, have been produced on the subject—I mean the subject of Prayer as a whole; not only Family Prayer, though I am thankful to know how wide and far extended has been the sale of literature helpful in that particular matter. But with Prayer in general, it seems to me, there has been a remarkable revival of interest not only in literary circles, but among reading people of all sorts in that great and profoundly important subject. There are leaflets and papers which have been circulated by hundreds and thousands, on to the thoughtful manuals, old and new, some of them reprints—thoughtful books and editions of even centuries ago; and some quite modern, stimulating, and suggestive literature of a new sort, such, for example, as Mr. Fosdick's little book, known to many here, "The Meaning of Prayer," which seems to me to have, in a remarkable manner, fresh thoughts and suggestions on this familar topic. Then there is that solid volume which I dare say many have read in part, at all events, and which was lately produced by a number of men, with the title "Concerning Prayer," in which Christian writers of learning, capacity, and rather adventurous originality, characteristic of modern thought, have essayed to handle almost the whole subject. At all events, whether we agree with their conclusions or not, they have produced a book of absorbing interest to thoughtful men and women. The impression made upon my own mind—and it is an impression based not only on what I have learned and felt and heard in England, but at the battle front in France and Flanders—is that in a quite novel degree both the privileges and undoubtedly the problems and mysteries of Prayer are presenting themselves for thought and discussion in quarters where a little while ago that would have been on every ground improbable. Once more I say that evidence such as that bids us thank God and take courage. Let men give their minds to the subject, and then by the help of God we know well what the fruit must be.

The Church of England has this year taken in hand a great task—nothing less than an endeavour to use whatever opportunity is

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THE ARCHBISHOP OF CANTERBURY.

hers for trying to bring home to the Nation our common need and our common privilege, our need of Repentance, our privilege of Hope; a Repentance and Hope which have directly to do with Christ's uplifted Cross and Christ's open Grave. In that endeavour we have welcomed, more than I can easily express, the assurance so cordially given of the heartfelt sympathy and earnest prayers of Christians of all denominations in England, certainly not less those belonging to other sections of the Church of Christ than our own. In the very forefront of that endeavour we have set, or, at all events, I have set the resolve that we will, God helping us, promote in our land a truer understanding of two things. One is, what is meant by worship in the Church of Christ; the character of that privilege and the right means of using it: and the other, what is meant by, or ought to be meant by, fellowship in the Church of Christ; fellowship of privilege and fellowship of service. It is of course the first of these only that overlaps at all with the subject of our meeting this afternoon—fellowship of Prayer, the meaning of Prayer in our Church, in our home, in our individual hearts.

We are gathered here this afternoon for Prayer itself, and for some thoughts about Prayer. May I suggest just one or two in the briefest and simplest way? In emphasising the duty, in pointing out the comfort and the privilege of Prayer, we are not foisting into our common life something of the nature of a fad which few people may hold, and which most people ought to desire to encourage: but we are surely at this time responding to a healthy feeling, a natural and wholesome instinct, which is vividly awake all around us. It is vividly awake, but it is specially sharpened by the facts of these momentous days. Prayer, to be true Prayer, must be the voice of a dominant desire. The desire must be real, must be strong, must be taking a hold of us, if the Prayer is to be what it ought to be. We must sometimes use Prayers which adopt phrases and manners of thought which we are rather striving for than saying. But if the Prayer is to be at its best, it must in some sense be the utterance of what is at the time a dominant thought, a dominant desire.

There is at this time in the homes of England, to a degree that was never the case before, a dominant and prevailing desire almost swallowing up other things—a desire to remember in the very best way we can those who are fighting our battles for a great and sacred cause. The desire is there; it is almost universal, and the desire among us is at present dominant. Everyone is thinking—if they are not praying, every one is at least thinking—of sons and husbands and brothers who are far away, and the fact of that being dominant in our own lives just now does of itself serve to break down the natural and the instinctive shyness and reserve which is, perhaps, a national characteristic of ourselves, but which has far too often kept us, even when we are close by those whom we know to be in touch with ourselves in spirit, from daring to open our lips about it. But at this moment we are thinking of the same thing, we are caring for the same thing, and we can be, if we will, praying for the same thing. That makes to a quite unwonted degree Family Prayers natural, obvious, and acceptable to us all; and it should make those who have met with the same thought in their hearts, and the same hope, and the same inward Prayer, much less unready than they have ordinarily been to think and talk and act about it together. "I have a son, a brother, a husband," someone says, "at the front." "So have I. Let us together ask God to keep those we love in this life and the life beyond." The natural difficulty, the shyness, the reserve which usually acts as a sort of intervening wall between us in these matters, crumbles away in the presence of the dominant desire, the dominant thought. The "walls of Jericho" are thrown down, and every man can go up straight before him. The difference between thinking and talking about Prayer, and joining together in Prayer, is like the difference between studying the complicated roadways on a map and going ourselves along the road together, side by side. That is made possible for us now, whether we would or no, made possible for us by what is happening in the world. God grant we may use the opportunity in our homes, as well as in our Churches and elsewhere

Then do we always remember the peculiar suitableness of prayerfulness, such as we are trying to multiply and encourage—its suitableness to a time of stress and strife and sorrow? No object lesson in the history of Christendom is more remarkable than the way in which the storehouses of devotion which all subsequent generations use have usually been filled, and the output has begun in a time of extremest stress and warfare and strain. Let anyone take the Book of Common Prayer, or any other compilation for devotion, and we shall find that the storehouse to which they are obliged to turn, as the richest of all, is just that accumulation of Prayers which took shape in incomparable forms at the time when the land where they were born—Italy—was devastated from end to end by invading forces, and people were trembling, night and day, for what might be happening to themselves or those they loved. That was a time when the Prayers they used, to which sometimes we give almost a forced expression by turning them all into spiritual petitions, took shape in the very way in which they stand in all our books of worship to-day. If we go on all through the centuries that followed we shall find the same thing recurring. To what century do we turn now for the greatest storehouse of devotion, or what we may call, in a large sense, modern devotion? To the seventeenth century, to Bishop Andrews, Bishop Cousins, and the rest, as members of the National Church; and to non-Churchmen like Samuel Rutherford or Richard Baxter; belonging to that time of strain and stress, and sometimes themselves giving expression to the thought that it was because of the adversity of the times that Prayer became so real and natural and strong. You remember the words of Samuel Rutherford: "O God, Thou hast called us out on Thy side at this time. The wind is now in Christ's face in this land. Seeing that we are with Him, we cannot expect the lee side, or the sunny side, of the brae just now." The thought being that these times of stress and strain and anxiety are the very times when not merely can we in loyalty and submission choose the Lord's will, and in loyalty to Him

bear whatever He may give us in the unrolling of the world under His providence, but times of special stimulus, times of special power and devotion; just times, in short, when the revival of Family Prayer may alike be most possible and most fruitful of good.

One word more. We surely acquire at this time a better understanding about the nature of true Prayer as something other and greater than mere petitions for the supply of our needs or the relief of our anxiety. It seems to me there has been a great additional revelation in the last year or two—a revelation of the power, the reality, the livingness of fellowship in silent Prayer, the thought that God is present, and that, if we can but take it in, will be the right basis and preliminary in thought for the Prayers that may follow from it. God is in heaven, and we upon earth; therefore let our words be few. The example of the Lord's Prayer itself, how it begins with that thought before the expression of need, before the thought of need takes expression. Or, in other great devotional utterances which are based upon that, like the Te Deum, which we all know and love: "Day by day we magnify Thee, and we worship Thy name, ever world without end," going before the thought, "Vouchsafe, O Lord, to keep us this day without sin," and the rest. I do not believe that we have ever until now realised so strongly that true structure of devotion which will help us more than anything else when we are bringing it down to the detail of Family Prayer in our homes, and giving it a right character and a right tone there—a sphere of worship which begins with placing ourselves consciously and avowedly and very thoughtfully in the presence of God, and then the petitions that follow on.

We have heard in these last months, some of us at least, not infrequently the phrase of how in war time the Old Testament is coming to its own. That is a splendid truth, if we mean, as we can mean, that the Old Testament teaches what we have often been apt to forget—that it teaches, more and more, as it runs on its course, the reality of national responsibility, the reality of national righteousness, the possibilities of national effort and reform. That is the very keynote of some of the most potent voices of the prophets. But there is a danger in that phrase about the Old Testament coming to its own, if we ever let it mean the getting back to what one of the authors in that book I mentioned concerning Prayer describes as the Sultanic view of earlier Israel about Israel's God, the idea of the Oriental potentate, giving the notion of the governor of all the world; the very notion which the apostles in the end, and the prophets long before them, set to work to replace by something sounder. So that we can see the stages by which men were led on into a realisation of what the Fatherhood, the loving Fatherhood, of God meant, and how that was to take the place of the earlier idea of the mere greatness of His Kingship and the omnipotence of His rule. Christ Himself made that real to us, beyond all other words that have ever been spoken on earth, in the whole of His teaching about "Our Father, which is in heaven." More and more, as I grow older, do I feel that the right understanding of what Prayer means is only reached when we have really succeeded in getting back to the thought of a family, and the Father of a family. Therefore it is in part that so great a sacredness, so wonderful a glamour in its simplicity, and yet so immense a power, belongs to a revival, for which we pray and strive, and will pray and strive—a revival of Family Prayer throughout the whole of the land.

Address by the BISHOP OF NORWICH.

I am here this afternoon with very special pleasure, because last year I was unfortunately absent from the inaugural meetings. To-day I come to identify myself with my whole heart with this movement for the increase of Family Prayer.

But before I say more I hope I shall not be considered to be travelling outside the subject if I reflect upon the words which we have just heard read, written by the Lord Mayor, who spoke of other Christian duties that at this time seem to be falling into the background. I say just this one word. I hope that in the homes where Family Prayer is taken up, the practice of saying grace before and after meals will also be revived. There are, I fear, many houses where the saying of grace is relegated to the nursery and to the schoolroom. We would like that number to be fewer. I have always thought it was a particularly pathetic couplet the poet wrote when he said:

> "He's further off from heaven
> Than when he was a boy."

We wish it to be the other way—that in all the homes of which we speak to-day the grown men and women should not become further off from heaven, but be living nearer and nearer to God, living as they pray, and praying as they live.

We want our Family Prayer to consecrate the tie of the family. Only too many things in recent years have tended to disrupt the

family, of which his Grace has just spoken in such touching words. Many things have tended to the greater independence from one another of the various members of the family, and people live as if the family existed by chance, and not by God's appointment.

The War, on the one hand, has made all the associations of family life specially tender to us when we think of the absent members of our own families. But, on the other hand, all the vigour of the times, all the many various noble enterprises that the older and younger members of almost every family are undertaking—these things, I fear, are tending to break the tie of union that should belong to those who are members of one family. People have to start early and get home late for the particular war work that they are doing, and that in the end leads to home becoming a kind of hotel. What can better prevent such a disaster occurring as that those who have to leave their homes to do their work should first kneel down together in Prayer before they start?

Family Prayer, I believe, provides an influence that lasts into later life. I suppose there must be many in this hall to-day who can remember how, on their arrival from school, the home offered all its gladness when for the first time, on the first morning of the holidays, we knelt down again with those who were dear to us, and we felt that we were really home, back in the bosom of our families. Those early memories count for a great deal, and there is many a man living in a far country, or away from the happy influences of home, who is sustained in hard places by the memory of the Prayer and the devotion which he shared with those gone to their rest, as they knelt in Family Prayer in the old home long ago.

It is in such Family Prayer, I believe, that the absent members of a family love to be remembered. They do not merely ask to be recalled by one and another member of the same family as individuals; they like to know that they have still their own old place in the family shrine. Certainly, if that is ever the case, it is more and more so in this time than ever before. The men at the front, of whom we have heard, like to know that their names are not merely spoken in secret, but are openly remembered by their families, morning by morning, as the War goes on.

I think if I were asked to justify Family Prayers I should attempt to do it in two ways—first of all, before God; and, secondly, before men.

I believe that our Family Prayer marks our dependence, our loving homage, as we come as a little body into the presence of God, as nothing else could do. Then *before men*. His Grace has already reminded us of what

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THE BISHOP OF NORWICH.

strength attaches to our prayers if we discard that "conventional irony" which usually keeps us apart in the deepest things, and we are ready to speak and pray together. That will make it quite clear to others Whose we are and Whom we serve. On the other hand, we shall constantly be surprised to discover how many there are who sympathise with us in what we are doing. Those who seem to us callous and indifferent will, after all, prove to be our friends, if we on our part are ready to make the first disclosure of our belief in Prayer to God.

At the same time, I believe that in our Family Prayers we have to be considerate to our dependants. In many large houses Family Prayers are unpopular because a bad time is chosen for them. We have to remember the cares of the household that are upon those with whom we live. We have to respect the desire of maidservants and others to appear neat and tidy on so great an occasion, and unpunctuality on our part, or an inconsiderate demand upon their time and attention, may do more harm than good in a large house where there may be many guests and maids and men—there were men before the War—where

maids and men are occupied with the movements of guests arriving and going. In all these things we need to temper our enthusiasm with a proper sense of the needs and position of other people; and I believe we should find that Family Prayers were more fully enjoyed if care were taken to place them at such times and to conduct them in such ways as do not make them become an exaction upon those whom we expect to be present.

The Archbishop has mentioned the question of Bible reading as closely associated with that of Family Prayers. Certainly the Bible as a whole to-day is being read with more comfort and more intelligence by larger numbers of people, who are suffering from all the perplexity and the mourning and the bereavement that these sad times have brought with them. I am sure that when we advocate the use of Family Prayer, we must in our thoughts add to actual petitions some idea of the reading of, at any rate, a few verses of the Word of God. People are reading the Bible now with new eyes, and they are through their Bible reading coming nearer to Christ, and as we each come nearer to Christ we come nearer to one another in Him.

I remember in the days when I was a schoolmaster we used to provide our boys with little printed slips with passages which they could read from the Bible every day; and it always touched my heart, the number of boys who used to ask for two copies, one to read themselves, and the other to send home to their mother, that she might on the same day read the same portion with them. I can believe that something of the same influence attaches to the Bible readings at Family Prayers, and to the Prayers themselves. I dare say there are more men than we know at the front to-day who take a delight in reading their little portion of Scripture, or saying their little Prayer, because they know that the self-same portion is being read, and the self-same Prayer being uttered, in the family circle at home.

One last word. In Norfolk we interested ourselves in this matter some years ago, and we printed a little card of Family Prayers which I am glad to know now hangs in many a cottage throughout the county. The same little card is offered on their wedding day to any bride and bridegroom who like to possess it, and on the top is written in red letters—for it is a red-letter day with them—that it is given them as a present by the Bishop of the Diocese, with the request that they will use this card straight away on the first day when they start a home of their own.

I conclude by repeating what I began with, and that is, that I believe this practice of Family Prayer tends, as nothing else, to sanctify the home; and that I am very pleased to be allowed a humble place in urging the importance on earth of this practice, which we all know full well has the blessing of God, Who listens for and hears the Prayers of His children who call upon Him.

SOME BRIEF MESSAGES FROM NOTABLE PERSONS,

Most of which were read at the Queen's Hall Meeting.

From the Archbishop of York.

"I regret that it is impossible for me to be present at the meeting in the Queen's Hall on Monday afternoon next. I need scarcely say that I am in most hearty sympathy with the object of the meeting, and trust that one of the ways in which the Nation at this time can rise to a more worthy life will be the revival of the old and beautiful custom of Family Prayer."

From the Bishop of London.

"The Bishop of London desires me to say that he much regrets that it will not be possible for him to be at your meeting in Queen's Hall on Monday, June 5th, as he has another meeting that afternoon. The Bishop would like it to be said how heart and soul he is in the object for which the meeting is being held."

From the Lord Mayor of London, Sir Charles Cheers Wakefield.

"I regret I cannot be with you on Monday next, as I am presiding at the annual meeting of the St. Giles' Christian Mission that afternoon. I sincerely deplore the relinquishment of the habit and practice of Family Prayer, which was universal when I was a boy, and I hope that one result of the War will be to revive and foster all those godly and gracious usages which we seem, in these latter days, to have so callously abandoned."

From the Bishop of Durham.

"It is physically impossible for me to be present with you at the Queen's Hall on Monday, June 5th. Never was my presence more constantly called for in the Diocese than this summer, when work for the 'National Mission' claims all the attention and effort I can give it.

"But it is a privilege to send at least a message for the meetings, not only of deep spiritual sympathy, but of earnest thankfulness, as I think of the power of Prayer which will be concentrated at those meetings by the grace of God. The stern discipline of the War is meant beyond a

doubt to bring us this among other blessings, a new and intensified sense of the virtue of united, believing Prayer, specially and definitely for the revival of godly fear in this Nation and for a large bringing forth of the fruits of righteousness.

"I make a note of the date and shall earnestly endeavour to join you in spirit."

From the Earl of Darnley.

"I regret that an attack of measles prevents my attending the meeting on June 5th. Its object has my most earnest support."

From the Earl of Leicester.

"I much regret I find I am not able to be present at the meeting at the Queen's Hall, presided over by the Archbishop of Canterbury, next Monday, the 5th, owing to another engagement in this county. At the same time I should like to say that I thoroughly sympathise with the object of the meeting; and I hope it will help to promote the revival of Family Prayers, which were formerly held in nearly every English home. I might say that since I have lived here I have always held Family Prayers every morning, with the exception of Sundays."

From the Earl Manvers.

"I much regret that I shall not be able to attend the meeting at the Queen's Hall on June 5th.

"I attended a similar meeting last year, and as I have read Family Prayers for thirty-five years, you will gather that I sympathise with the object of the meeting."

From the Earl of Sandwich.

"I regret that I am unable to attend the meeting on June 5th, but beg to express my entire sympathy with the objects of the meeting."

From Field-Marshal Viscount French.

"In reply to your letter of the 18th instant I regret that it will be impossible for me to attend a meeting on June 5th, owing to military engagements elsewhere.

"My experience in this War assures me that the teaching of religious leaders in this country has already borne good fruit. It is clearly manifested in the devoted spirit of self-sacrifice which our soldiers have displayed in the field.

"A marked characteristic of the armies which are now fighting in France and elsewhere is the prevalence of high ideals and noble aspirations.

"The inculcation of these principles has been fostered and kept alive by the visits to the front of prominent religious teachers of all denominations, whose presence amongst the troops has had the best effect.

"Any action which is taken to extend and perpetuate such spiritual influences must appeal strongly to all who have the interests of the Empire at heart."

From the Marquess of Normanby.

"I regret that I am unable to attend the meeting on Monday, June 5th. As England's greatness as a Christian nation depends upon the Christianity of our homes, the importance of the revival of Family Prayers cannot be exaggerated."

From the Bishop of Edinburgh.

"The Bishop of Edinburgh has been away for some days, and I much regret that consequently your letter regarding the meeting on June 5th, in the Queen's Hall, was unopened until to-day. The Bishop would have wished to send his heartiest good wishes for the meeting had he known of it."

From the Bishop of Ely.

"I am holding the Visitation of the Clergy of my Diocese on the three days which follow Monday, June 5th, and I fear therefore that I shall not be able to be present at the meeting of which you kindly send me notice. I am most earnestly and heartily in sympathy with the national revival of Family Prayers, and I deeply hope that such a revival may be part of that larger revival of religion in England for which we work and pray in these days. With my best wishes."

From the Bishop of Peterborough.

"I am sorry to say I am fully engaged on Monday, June 5th, and shall not be able to attend your meeting on that day. I most entirely sympathise with its object, and should be glad in every way to further the purpose you have in view."

From the Bishop of Exeter.

"I regret very much my inability to be present to support his Grace at the meeting to be held at the Queen's Hall on June 5th next. I am very heartily in sympathy with the objects of the meeting, and sincerely hope that its influence may be widely spread."

From the Bishop of Southwell.

"I am sorry to say that I cannot be in London on June 5th. Most heartily do I agree with the object of the meeting, for the call to the nation is great."

From the President of the Free Church Council, Rev. J. H. Shakespeare.

"I have been in correspondence with Bradford, and I find that I cannot arrange to be with you on June 5th. I am very disappointed, as I should have been glad to have supported his Grace the Archbishop of Canterbury on the occasion, and also to have spoken on the subject itself, which is so vitally connected with the religious life of the nation."

From Lord Balfour of Burleigh.

"I am sorry that an important engagement will prevent me from attending the meeting on Monday. I am heartily in sympathy with its objects."

From the Rev. the Lord Blythswood.

"It is with the very deepest regret that the temporary state of my health makes it impossible for me, by the strictest medical advice, to leave Scotland for many months. My regret is all the greater because I have for many years endeavoured to restore and promote 'Family Worship.' It can only be done by personal application to the heads of the family. Where I have influence I have a reading card which we use in this household, and on the estate and elsewhere, and the portions on which, when seeing the people, I can discuss with them. Nothing can more lead to the true object of the minister's visit and avoid waste of time by many commonplace and unprofitable conversations. Then the portions can be referred to in the pulpit and in the school. My card takes, to go through the Old Testament, three years, and the New Testament two years. The portions are very short. The great point is, you secure a systematic reading, and a close link with so many.

"One of the many books for Family Prayer can be sold or given. Then the clergyman should endeavour from time to time to visit this and that house and conduct Family Prayer himself. The first attempt to start it should not dishearten. Be prepared for a very small response. A clergyman in charge of a large town parish told me that, having visited as far as he could every family to invite a beginning of Family Prayer, he obtained a response of *five*. Well, be it so, there is sure to be fifteen soon.

"But I must not detain you on such an occasion further beyond saying that if there is to be any outcome from these meetings, and not simply a sympathetic audience, who is to retire to do nothing definite, and make no personal appeal, then clergymen and ministers throughout the country should be personally appealed to. The parochial machinery, or organisation of the chapel, should form an executive committee. The Bishop of the Diocese should undertake to encourage the clergy, and enquire how many families in the parish practise it."

From Lord Hatherton.

"In reply to your letter of the 18th inst., while regretting that absence from London will prevent my attending the meeting to be held in the Queen's Hall on June 5th, at 3 p.m., I should like to say that the object of the meeting has my full sympathy, and I would add that Family Prayer has been held in this house daily (except in the temporary absence of the family) for over 100 years."

From Lord Kilmaine.

"Your letter of the 18th, re meeting at Queen's Hall on June 5th, has just reached me. Nothing would have given me greater pleasure than to have accepted your invitation to be present had I been in England. You will understand, however, that a journey to London from this remote place is both an arduous and expensive undertaking. I am indeed most fully in sympathy with the objects of the meeting, and am of opinion that victory and an honourable peace will not be granted to us unless there is a very radical change in the attitude of our nation as a whole, and more especially throughout the United Kingdom, towards Almighty God. At present we hear a lot about money, men, munitions, huge ships, great armies, but seldom a word as to the power of God; indeed one often wonders whether there is any belief left in the power of God—to save or to destroy! Admiral Beatty did indeed bear manly testimony. I only wish there were many others in high places who would do likewise, and not be ashamed to proclaim their faith and openly acknowledge the Master whom they profess to serve."

From Lord Lamington.

"I regret I cannot be in London on the 5th inst. for the Queen's Hall meeting. I am a firm believer in the need of public and private intercession both as the chief means of victory in the War and for the proper conduct of our lives in peace. The latter, in my opinion, would be the greatest safeguard against our being again brought into a war of this magnitude. I hope the meeting may bring many who, by their recognition of spiritual power, will influence in their turn others to hold the same belief."

EVANGELICAL CHRISTENDOM.

From Lord Saye and Sele.

"I intended to write and ask you for the platform ticket, which you kindly offered me, for your meeting to further the National Revival of Family Prayers, but unfortunately a Society of which I am a member has elected the same day and hour for its meeting, so that I cannot be in the Queen's Hall at 3 o'clock; otherwise I should have attended. I am in deepest sympathy with your object, namely, the National Revival of Family Prayers."

FROM MEMBERS OF THE HOUSE OF COMMONS.

From Capt. Bathurst, M.P.

"I do so feel the importance of the Family Prayers of the Nation in this time of crisis, that I will certainly do my utmost to attend your meeting on June 5th. I gladly accept your offer of a seat on the platform."

From Commander C. Bellairs, M P.

"I regret that it will be impossible for me, owing to a previous engagement, to be present at the meeting on June 5th. While I do not presume to express an opinion as to the means by which national religious revival is to be fostered, I know, as all must do who love to study the history of their country, that religion is the bulwark of national character, enabling the race to bear the dangers both of prosperity and adversity. It is therefore the concern of all who serve the State that it should take its chief place in our national life, fostering the aspiring spirit of men, women, and children to those higher things which raise the standard of the individual, the family, and the nation. This is the main reason why I welcome the proposal of this meeting and hope for much good from the guidance which the Archbishop of Canterbury and the speakers will give to us all."

From Lord Robert Cecil, M.P.

"I much regret that the pressure of my engagements will prevent my being present at the meeting on June 5th, at 3 p.m. I trust, however, the meeting will be of service to the cause for which it is being held—a cause with which I am in entire sympathy."

From Mr. T. O. Jacobsen, M.P.

"I am entirely in accord with the objects of this meeting and the necessity for bringing a greater measure of spirituality into our national life. I hope the meeting will be a powerful aid in this direction."

From Sir Ernest Lamb, C.M.G., M.P.

"I am desired by Sir Ernest Lamb to express his regret that a previous engagement will make it impossible for him to be present at the united meeting on June 5th, to promote a National Revival of Family Prayers. He desires me to add that there is no means of grace he finds more helpful than the gathering for Family Prayers, which takes place here every morning."

From Mr. P. McCalmont, M.P.

"I regret that absence on military duty in the field will prevent my attending your meeting on the 5th prox., the objects of which have all my sympathy."

From Mr. F. A. Newdegate, M.P.

"I am afraid I cannot attend at the Queen's Hall on June 5th, as I cannot be in London on that date at that time. But I may say that I am thoroughly in sympathy with your meeting, for in this house it always has been the custom to have Family Prayers for many generations past."

From Mr. T. C. Taylor, M.P.

"I am much obliged to you for the notice of the meeting at Queen's Hall on Monday afternoon, June 5th, with the object of which I am entirely in sympathy. I am sorry not to be able to attend."

From Major Whelen, M.P.

"I am sorry that owing to my military duties here I cannot attend the meeting to be held on June 5th in the Queen's Hall, Langham Place. I very fully sympathise with the objects of the meeting. I have always had Family Prayers in my household once a day, and at the present time, in addition to my household, all the wounded soldiers in my hospital at home come to Prayers every morning at 9.15 a.m."

Letters of regret at being unable to attend the meeting and expressing sympathy were also received from the Earl Brassey, Earl of Clarendon, Earl Ferrers, Earl of Haddington, Earl of Meath, Lord Clonbrock. Bishop of Croydon, Bishop of Islington, Bishop Ingham, Bishop of Kingston-on-Thames, Dean Inge, Admiral Sir E. R. Fremantle, Mr. Arthur Henderson, M.P., Mr. W. C. Bridgeman, M.P., Mr. A. C. Morton, M.P., Mr. W. H. Dickinson, M.P., and others.

The Soul of England.*

By Rev. E. A. Burroughs, M.A.,
Fellow of Hertford College, Oxford.

"WHAT must England do to save her soul?" asked Mr. Hughes, the Premier of Australia, in one of his speeches some six weeks ago. And he answered his own question in equally theological language: "What she needs is to be born again." One welcomes even that much recognition from a modern statesman of the spiritual root and source of our troubles, and our need of spiritual remedies. But, so far as I know, neither Mr. Hughes nor any other statesman has told us *how* we are to be reborn. When they come to details, they give us programmes which may be sensible, but are certainly not spiritual. Their remedies for avowedly spiritual troubles are merely political and economic. This is the point where the politician falls back, nonplussed, and the man of faith comes by his own. If only the politician and the man of faith could sometimes be combined, so that we had as leaders to look up to, not only statesmen who may or may not be also Christians, but men whose politics merged into their religion and *publicly* bore the stamp of their faith, how different our recent political history might have been! Yet at a time when, more than ever, the nation needs the help and direction of God; when our own inability to cope with our problems has been proved to us over and over again; when these problems themselves are obviously, at the heart of them, spiritual problems, and our failures in grappling with them are seen to be, more than anything, due to our shortage of faith; and when men of light and learning, who before had little or no use for Christianity, are confessing that now at last they see where it comes in: at such a time there seems to be an obstinate, blind, exasperating unwillingness to make that public avowal of spiritual need and of trust in God which is the condition of receiving His help. "In all thy ways *acknowledge* Him, and He shall direct thy paths." What *ought* to have been more natural, when the Parliament of a so-called Christian nation adjourned for the presumed purpose of keeping the greatest of the Christian festivals, under conditions of unexampled seriousness, than for the Prime Minister, in confiding his anxieties to the House, to make some reference to the guidance of God and ask for the special prayers of all faithful people? For myself, I am optimistic enough about the latent faith of the English people to feel that few things would more have steadied public confidence than such a confession that those whom we have to rely on are themselves relying on God; and I am old-fashioned enough to believe that had our prayers been publicly asked and given, the results of that tragic Easter recess would have been very different from those with which we are now confronted.

And meanwhile some of us are convinced that, till there *has* been some real and practical recognition of national as well as personal dependence on God, this nation neither will have, nor ought to wish for, a peace for which it is not prepared. This is no matter of qualifying spiritually to win the War—being good in order that God may help us. From the point of view from which I ask you to look at it now, the issue of the actual fighting is, in a sense, of minor importance. What matters for our national future is not so much whether we are able to beat Germany as whether we are going to defeat ourselves. As a matter of fact, we shall not be beaten by Germany unless we insist on defeating ourselves. "England can only be defeated by England," one of our Serbian allies is reported to have said. And such self-defeat has too often befallen us. But there is a self-conquest which is the opposite of self-defeat, and might be called rather conquest by God. Conquest by God is the highest victory; and it is even more important that we should achieve

*Address given in the Queen's Hall, London, Monday, May 1st, 1916, in connection with the Day of United Intercession arranged by the World's Evangelical Alliance (British Organisation).

that victory than that we should win the War. For only so can we save our national soul: only so can we be born again. And victory without re-birth will be only a danger. We hear people saying, "We dare not think of peace till we have conquered Germany." It would be even more to the point to say, "We dare not even *wish* for peace till God has conquered us."

And what a responsibility this lays upon us and the whole Christian community of this country! The heart of the nation *is* secretly aware of its spiritual need. A statesman, who has been acclaimed by all as really voicing the thoughts of the Empire, has gone so far as to express that need in the words of Christ—"What England needs is to be born again." But there we stick. The world still awaits a real lead from the Church—a sign that the Church *does* mean what it talks about. The Christian is needed to supplement the politician—to show him the way to the re-birth he desires. It has come to this, that if Christ cannot save England, no one else will; and that, at present, Christ is unable to save England because of the appalling shortage of real Christians in every walk of life.

For a Christian in the true sense is a member of Christ—a limb of His Body, controlled for His purposes by His brain and will—a fragment of His Divine life and activity, in which the leading marks of His life will infallibly be reproduced.

What are those marks which identify the life of Jesus Christ alike in the Head and in the members? They are the two qualities of *suffering* and *power*, which (running side by side through His life) reach their highest and most significant expression in the events of Good Friday and Easter Day. That is why Crucifixion and Resurrection sum up the ambition of St. Paul. "I count all things but loss that I may know Him," he begins in Philippians iii.—and there so many Christians want to stop; as if you could have a real friendship without an intimate sharing of all the experience of your friend. But St. Paul goes on—"That I may know Him *and* the power of His resurrection and the sharing of His sufferings, having my life brought continually into line with His death." It was the kind of friendship which identifies a man with all that happens to his friend that St. Paul was ambitious of. And it is the Divine combination of suffering and power, crucifixion and resurrection, which is the authentic essence of *Christian* life.

But how little there is of either in most of what the onlooker, at any rate, regards as typically Christian life to-day! We are judged by our normal corporate activities—the sort of things we normally meet together to do. How little of either crucifixion or resurrection there is—to be quite frank—in an average Church service, or even in a United Meeting for Intercession! If we could only have *something* which Christians regularly and publicly and unitedly did—which was regarded as typically Christian—and which yet was obviously a kind of crucifixion to those who did it, I think we should soon find new recruits coming in for the battle of Christ of just the sort that would be most valuable.

In the *Spectator* of a week ago there was printed a remarkable poem which, it was stated, was found on the dead body of a New Zealander in Gallipoli. In this week's issue a correspondent writes that the poem itself is nearly twenty years old; but, though we cannot claim it as a direct revelation of what was going on in the heart of him on whom the copy of it was found, it is surely a true reflection of what must be the attitude towards our Lord of many a soldier-heart on the battlefield; and it is thus a valid reproach to us ordinary uneventful Christians. Addressing

> "Jesus, Whose lot with us was cast,
> Who saw it out from first to last,"

the writer cries:

> "Would I could win and keep and feel
> That heart of love, that spirit of steel!"

And then he continues, significantly:

> "I would not 'to Thy bosom fly'
> To shirk off till the storms go by.
>
> If you are like the man you were,
> You'd turn in scorn from such a prayer,
> Unless from some poor workhouse crone,
> Too toilworn to do ought but moan.
> Flog me and spur me, set me straight
> At some vile job I fear and hate,
> Some sickening round of long endeavour,
> No light, no rest, no outlet ever;
> All at a pace that must not slack,
> Though heart would burst and sinews crack.
>
> . . . . . .
>
> Do you but keep me, hope or none,
> Cheery and staunch till all is done,
> And, at the last gasp, quick to lend
> One effort more to serve a friend."

There one gets a vision of the heroic type of Christianity which is instinct with "the

fellowship of His sufferings." If we could only restore that type to currency to-day, we should soon find the difference it made. With the element of crucifixion there would return the element of resurrection—"the power of His resurrection" would spring forth from us. In the days of the first Christians, when a party of them came to a town, what people said in the streets and clubs was, "These that have turned the world upside down are come hither also." At present, when something does call the attention of the man in the street to the fact that there is a Christian Church in this country, his thoughts would probably rather take this shape: "So these good old defenders of the *status quo* are still holding out!" How long is this to go on?

It is to the heroic, adventurous type of Christianity that we twentieth-century Christians are being recalled by the events among which our lot is cast. What England needs is not reorganisation but resurrection, not reforms but re-birth, not new measures but a new type of man—the heroic Christian. The spiritually dead are already stirring in their graves around us—some of them dimly longing to come forth. What we need is the earthquake "power of His resurrection" to roll away the stones and release them. How is it going to come? Not simply by our meeting at intervals to pray for it in comfort, but by all the Christians who join in such a gathering as this going out in the strength of our united prayer to become (shall I say?) a series of small local earthquakes in their own neighbourhoods.

Such manifestation of "the power of His resurrection" will certainly bring with it "the fellowship of His sufferings"; for earthquakes, even strictly local ones, are never popular institutions. But the question for a Christian at any time, and for a patriot especially at a time like this, is not whether a thing is popular, but whether it is needed. And it is an earthquake, surely, that is needed to-day, if England is to recognise God and be born again. If we *might* help to produce it, and refuse, we are traitors. A Christian life which, in days like these, lacks the notes of crucifixion and resurrection is a life which is at once useless to its country and a reproach to its Lord. Let us pray, then, not now only, but every day, for the soldier-spirit to come into and renew our comfortable Christianity. "Teach us, good Lord, to serve Thee as Thou deserveth: to give, and not to count the cost; to fight, and not to heed the wounds; to toil, and not to seek for rest; to labour, and not to ask for any reward, save that of knowing that we do Thy will: through Jesus Christ our Lord."

"INFIDELS are such principally because they fail to discriminate between Christianity and churchianity. Churchianity at times has been the very opposite of Christianity. Christianity rests upon the unchangeable, immutable, and eternal principles of love, truth, liberty, and justice as enunciated by Jesus Christ in the Gospel; but churchianity most of the time has been the relentless foe of poor, struggling, suffering humanity, and has led its captives into bondage instead of liberty, into error instead of truth, into darkness instead of light, into despair instead of hope, and into superstition and ignorance instead of faith and wisdom. Christianity endeavours to win and draw men by the power of love and moral suasion, while churchianity frequently attempts to drive and force men by the coercive power of the State and the 'infallible' decrees of a hierarchy. The motto of Christianity is spiritual regeneration, and its effect is character transformation; whereas the motto of churchianity has often been civic reformation, and its effects self-exaltation. We do the Author of Christianity a great injustice to identify His principles with those of His pretended followers who revere their own ways more than the ways of God."—*Selected.*

The Reunion Outlook.

Notes and Comments.

A Day of National Penitence and Prayer.

For nearly two years we have been engaged in a war of unprecedented strain upon our manhood and upon the resources of civilisation. Not only we, but all the belligerent nations have been suffering severely, and we cannot forget that Christ died for us all. Our Heavenly Father cannot be untouched by our sufferings and sorrows. He cannot but feel the griefs and losses of His children, and we believe that His sympathy is with those called to pass through the terrible trials of the last two years. We have sinned against Him. We need to show our penitence and to call on Him in prayer to intervene. When Trafalgar had been won, Lord Collingwood issued a General Order to the Fleet appointing a day "of general humiliation before God and thanksgiving for this His manifest goodness, imploring forgiveness of sins, a continuance of His Divine mercy, and His constant aid to us in the defence of our country's liberties and laws, without which the utmost efforts of men are naught." In the last century such days were appointed, and God heard the cry of our nation on its knees. Is there not a need for the King to appoint such a day by an Order in Council? Would it not be a proof of our dependence on Him for victory, an act of national faith and penitence, if on a week-day the Churches were all thrown open by Royal command, and the faithful were gathered together to cry to God to have mercy on and to give us true repentance for our individual and national sins, and to supplicate Him for victory? He can do what seems impossible to man. We need a just and righteous peace. We believe that God is going to give it to us when victory has crowned our arms. Let us, then, in penitence ask Him as a nation to defend the right and speedily vouchsafe triumph to His people who call upon Him. We hope the advisers of His Majesty will see their way to recommend the appointment of a week-day for this purpose.

Revival of the Prayer Meeting.

Prayer meetings are not what they were. In towns and villages they have been squeezed out by other forms of organised Christian and philanthropic effort. The Churches may have become more social—they certainly have become less spontaneous in their prayers. Probably this has much to do with the decay in family prayer. The pressure of the War has taught us all the need and blessings of prayer. The Convocation of Canterbury is generally believed to be one of the most formal of bodies, and its proceedings are certainly, as a rule, far from bright. A Committee has presented a report on "Religion after the War," and, as its fourth recommendation, it urges the revival of the prayer meeting throughout the parishes of the Church of England. It rightly says that the Apostolic Church was not afraid to give to the congregation considerable freedom in the matter of prayer. The faithful waited upon God and spoke as the Spirit gave them utterance. There was no distinction in the matter of prayer between the laity and the clergy. The Church of England has lost much of that freedom, and, as the Committee remarks, "The layman has for the most part to be content to listen while the clergy pray, and the prayers offered by the priest are generally some fixed form ordered by authority, and not the spontaneous utterance of his own heart." It is a cause for thankfulness to find the practice of extempore prayer commended by the representatives of the clergy of the Church of England. We trust that their advice will be followed in every parish: if it is, there will be a great revival in the spiritual life of the Church, and it will no longer be said, "the men do not know how to pray."

The National Church Mission. The Church of England is preparing for its great Mission of Repentance and Hope. It is to be a National Mission in the sense of being a Mission by the National Church to the people of that Church, and we have always considered it a misfortune that the Mission will not be a National Mission in the true sense of the word. It ought not to have been impossible for all the Evangelical Churches in the land to have combined in one great effort to organise the converted to rouse the unconverted in the land. If this had been done, England could be moved as it never has been moved, and a great forward Gospel movement would have been initiated. It is not for us to apportion the responsibility for the failure to attain this end; but it would seem that the authorities of the Church of England did not feel themselves free to engage in a joint Mission. Is this to be considered a breakdown of the spirit of co-operation, or must it be assigned to the influence of a section of the National Church which has ingrained in its organisation the exclusiveness that unchurches all who do not hold by its theory of Episcopacy? We are inclined to believe that the latter explanation is the true one, and there is a real danger of a wedge being driven deeper between those who hold the evangelical conception of the message of the Gospel and those who maintain the sacerdotal ideal of the Church. Any attempt to capture the Mission in the interests of sacerdotalism will set back instead of advancing the influence of Scriptural Christianity in this country. There are symptoms that some of the methods of preparation for the Mission are more in accord with mediæval misconceptions of the teaching of the New Testament than with those foundation truths dear to the primitive Church and restored to Christendom at the Reformation.

Religion after the War. Some ecclesiastical leaders have discovered what they call a "new religion" in the trenches. The Y.M.C.A. has brought to their notice a spirit of brotherliness and a humble dependence upon Christ alone as a living, personal Saviour. They have been impressed by the devotion of the soldiers, by their love of the Bible, and by their simple faith in God. The power of Christ over their lives is very real and definite. They meet as brethren, irrespective of denominational differences, and find that in common worship they draw near to God and dwell in His presence. This has led them to the belief that a revision of the services of the National Church is necessary, and has called forth a demand for the restoration of the Mass as the principal service of Sundays. It has been said, "It is the Mass that will alone win back the people of England to Christ." The warmth of a chapel, in which the Reserved Sacrament may be worshipped, is contrasted with the coldness of a typical English place of worship, and the atmosphere of mediævalism is exalted in opposition to the absence of brotherliness in the Reformed Churches. Accordingly we find pleas for the abolition of the customary services in the Church of England and the restoration of services long abandoned. The Communion Service converted into the Mass, with non-communicating assistance, is the ideal in their minds, and throughout England an agitation in this direction has been fostered. Apart altogether from the unscriptural character of such services and the fundamental heresies associated with the doctrine of the Mass—which was the doctrine that determined the death of those who died under the reign of Queen Mary—nothing could more divide the Church of England and the Free Churches. It would exalt the sacerdotal aspect of the ministry in a way that would block the path to unity, and would divide our national Christianity as it has never been divided since the repeal of the Occasional Conformity Act. It would also involve a division in the mission field and other lands that would be fatal to unity.

Lord William Gascoyne Cecil on Trench Opinion. Lord William Gascoyne Cecil has written some shrewd comments on the proposal to restore the Mass. He notices that it is nearly a universal rule that those who are brought into close contact with Roman Catholicism, if they are not converted (very few are), become hostile. He instances Irish Protestants, French Anti-Clericals, and Dutch Protestants. He also observes that Roman Catholicism, seen close at hand, seems to be a failure. Of this there can be no doubt. Not only in France—in spite of assertions to the contrary—but also in Spain, Portugal, Italy, and South America, the Roman

Church, where it has had everything in its favour, has failed to hold the men, and has become an object of detestation unlike anything we experience in Protestant lands. He adds: "When our grumblers talk of the failure of religion in England they are apt to forget that it is nothing like the failure of religion in France. It is hard to say whether the average soldier, separated as he is by language, will find this out. The probability seems that he will tend to approximate to the view of his French companion in the trenches, namely, that religion is a good thing, that Christianity is probably true, but that the priest is a positive evil, and that this sort of line may give him a tendency towards Puritanism." There is truth in this assertion, and the whole tendency of religion in the camps at home and in the trenches in France is towards simple, fundamental, evangelical Christianity. A tremendous responsibility is thrown upon the home Churches to provide for the returning men the vital Truth that has sustained them in war and can alone make them strong, vigorous Christians at home. We need more life, more reality, and a fuller realisation of the personal Christ in our individual lives and public worship. Mediævalism has been tested and found wanting. The Living Christ has never failed.

Is Christianity a Failure? It is reported that during a Zeppelin raid a bomb fell near two men, one a Christian and the other a non-Christian. Surveying the scene of destruction, the non-Christian remarked, "This is the result of nearly two thousand years' acceptance of Christian teaching." His companion, after a moment's thought, replied, "No; it is the result of two thousand years' rejection of Christ." Christianity is not a failure. It has never been given a chance. Individuals and nominally Christian States have always been ready to compromise on the teaching of Christ when it came into conflict with their own interests. The ethic of the Gospel has been abandoned in favour of the ethic of self-interest, and we see what we see around us as a direct consequence of this rejection of the command of the Saviour to consecrate ourselves wholly to Him. We have chosen the great possessions and remain sorrowful, when as nations we might to-day be living in peace. The world has never seen anything so terrible as the moral degeneration of Germany. Germany has been given great talents by God. She has power of organisation and scientific gifts unsurpassed by other races. She might have become a great Christian power, but she preferred to put the State in the place of God and to convert the Universal Father into a Tribal Deity. An eminent German has written, "Had it not been for German militarism, German culture would long ago have disappeared from the face of the earth." The German Emperor said in 1897 that he "is responsible to the Creator alone, without this awful responsibility ever being in the slightest degree shared either by ministers, assemblies, or people." With a non-moral State and a ruler claiming to be responsible to the Creator alone, we can plainly see the explanation of the terrible ravages that have brought suffering and sorrow to millions. The rejection of Christ, not the following of Him, has brought the agonies of war.

Peel of Mombasa. A well-known publicist lately wrote: "Only the other day, in our National Church, did we not see a schism impending, because certain clergymen, in attempting to spread the Gospel among the heathen, had acted according to the spirit of Christ's teaching, rather than according to the letter of ecclesiastical tradition? Can any sane man doubt, in regard to this controversy, on which side Christ would take His stand?" The writer expresses the opinion of nine-tenths of Anglo-Saxon Christendom that is not attached to the Roman Church. Bishop Peel, owing to whose Christian example and life of self-sacrifice this controversy largely came into being, is no longer with us. God called His servant to Himself after labouring in India and Africa for the spread of the message of salvation. Kikuyu will ever remain a landmark in the history of Christendom. It unexpectedly became prominent through the intolerance of a neighbouring Bishop, who felt that ecclesiastical exclusiveness was of more importance than Christian brotherhood. When Bishop Peel invited in a Presbyterian Church non-episcopal Christian workers to gather round the Lord's Table, he acted as

his conscience dictated and broke no law of the Church of God. He had toiled for unity, and at the Table of the Lord those men who had been guided by God to plan unity met in solemn self-dedication to the service of their one Master. The saintly Bishop has died while the great questions at stake to a large extent remain undecided by the authorities of the Anglican Communion, but his spirit and example live among all those who pray that the separated folds may be one flock united in the bonds of common service and love of their risen Lord and Master.

Death of Bishop Cabrera. Death has removed from Spain one who gave his life to the evangelisation of his fellow-countrymen. His life reads like a romance. Educated for the Roman priesthood, his love of literature led to his being "condemned" to read the Bible in his cell at a time when his fellow-countrymen had been thrown into prison for attempting to circulate the printed pages. Engaged as a schoolmaster, he studied, by permission, the books of the leaders of the Reformation, who to his surprise taught the doctrines of the New Testament. Flying from imprisonment in Spain he found refuge in Gibraltar, where, through the kindly offices of a Jew, he secured as his first pupil an English clergyman, who was the instrument under God of his conversion. When freedom came to Spain in 1868 he returned, and was the first to preach Christ publicly in Seville. Until his home-call on May 18th he never ceased to give himself whole-heartedly to the service of God. He loved his Bible, and above everything else he was "mighty in the Scriptures." He worked for Christian unity, and wherever a congregation of the Spanish Reformed Church was found near a non-episcopal congregation, the members met together once a month for united prayer. It has been recalled that when the Spanish Government refused to permit the late Archbishop Plunket to minister in the Madrid Church, the Presbyterian leader, Señor Tornos, placed his church at his Grace's disposal, and in this church Lord Plunket held ordinations and confirmed. In more than one respect his Grace anticipated in Spain what Bishop Peel did in Kikuyu, and, alas! the spirit that inspired the attack on Bishop Peel was also directed against Archbishop Plunket. When will Christians see that the bonds uniting those who are Christ's are of more importance than those that separate them, and that the Holy Communion Table is the Table of the Lord and not the table of denominations?

The Holy Spirit. Never was there a time when we needed the Holy Spirit more than during these dark and anxious days of sorrow and mourning. The work of the Holy Spirit has not been recognised as it ought to have been. Lately there has been a revival of recognition, and this must go forward in an increasing manner if we are ever to see Christendom united in outlook and worship. The world needs conviction of sin and guidance into truth. Individuals, as well as the world, need these gifts of the Spirit and the sanctification the Spirit gives. We must pray in the Spirit as we have never prayed before, and lean on the Spirit for the help He alone can give. We are untrue to the revelation of God in Christ if we neglect the Spirit. It has been rightly said that the outstanding fact of the influence of Christ is the popularising of personal religion. This is a "result transcending all the most impossible dreams of the ancient world, all the utopias of Greek philosophers, or even the Messianic triumphs of the Jewish prophets." Millions to-day are moulding their lives according to the teaching of Christ, and the efficacy of His teaching is the work of the Spirit of God moving in their hearts and transforming their lives. The chief object of the Gospel of Christ is to conquer the souls of men and lead them captive to Christ. The Church has to a large extent lost sight of the meaning of "salvation from sin," which was ever present to the mind of its Founder and His apostles. By recognising the Holy Spirit as the Person of the Trinity who works to-day in the hearts of men as the One who convicts of sin, leads into truth and sanctifies, we shall all be drawn nearer to God and to one another. The Spirit of God must be made dominant in our lives, and the witness of the Spirit ought to be the experience of all who are the children of God. If we are to know to the full the resources of God, we must live in the Spirit and trust Him to do for us what we cannot accomplish ourselves.

Is Frightfulness Christian? It may seem strange to ask this question, as there is no possible connection between what the Germans know as "frightfulness" and the revelation of God in Jesus Christ our Lord. War, especially an aggressive war, somehow transmutes gold into dross by perverting judgment and making what is true appear false. In Germany to-day Christianity is degraded to something very like a Prussian war song. We have before us extracts from German sermons that are inconceivably pagan in their outlook upon life. We find expressed the belief that the spirit which has animated Germany during the War will predominate throughout the world when preached by German apostles. An American writer, surveying the situation, says: "As relating to nations Germany has exorcised and expunged Christianity. What she has done with it internally is at this moment beside the question: as a national individual she has entered on a new savagery surpassing all the former qualifications of savagery." Germany, in his opinion, keeps for home consumption whatever part of the Christian teaching she accepts, and ignores and rejects all Christianity with presumably a free conscience when exercising her frightfulness abroad. It is part of that self-centred righteousness that has wrecked German morality and Christianity. It is impossible for any individual or people to consider that exemption from the sanctions of the laws of God is a privileged possession in any department of life. We find it almost impossible to conceive German mentality—we find it a task beyond our power to grasp in any way what the Christian teachers who have preached "frightfulness" mean when they say they do so as Christians. One of the saddest features of this War is the alienation in thought and character that has grown up between professed followers of Christ in Britain and Germany. It has become a breach that can only be bridged by the working of the Spirit of God. May we be true to Christ in our thoughts of others and in our actions to our enemies.

Free and Full Forgiveness. In the biography of Canon Liddell it is narrated that his father had the habit of saying his daily prayers aloud. On one occasion he was heard "to add a pathetic little addition to the Lord's Prayer, 'Forgive us our trespasses, as we freely and fully forgive others.'" The lesson comes home to us all at a time when we are engaged with all our heart and strength in the most righteous war ever waged. We naturally look upon Germany as our implacable enemy. Her dark deeds fill us with horror, and we find it impossible to think of her as our future friendly neighbour. Dr. Johnson said he loved "a good hater," and war certainly is the prolific parent of hate. We must hate what is wrong in Germany; we must loathe the detestable crimes she has committed; but we must be ready to forgive fully and freely the Germans who have sinned. It is an easy way to get out of the command by observing that "God does not command us to like our enemies: He only tells us to love them." The whole teaching of Christ is based on love; and if we love we must forgive freely as eternal God forgives. The day of forgiveness may tarry, but it will come, and we must now live in a spirit that will not make forgiveness impossible for us. The wild hysterical outbursts of undying hatred that have disgraced some German theological writers should not be adopted by us. At the moment it is our plain duty to fight Germany until she acknowledges defeat, but that does not involve bitter hatred of her people.

A French Call to Christian Unity. One of the most pathetic documents that the War has produced is signed by twenty-five French Protestant chaplains with the troops. They appeal to their fellow-Christians, after eighteen months of war, to avoid all internal disagreement. "When the happy hour of victory and peace shall come, if God restores us to our Churches, shall we find them still divided, disunited, exhausting their resources, both of men and money, in works and organisations that run on parallel lines or are even rivals to one another?" "On the eve of new battles, in which some among us may pass to heaven, before God, who hears us: in the name of so many sons of our Churches who have given their lives to preserve the unity of our native land, in the name of all the martyrs who through the centuries have died for the defence of

the Gospel, we most solemnly entreat you, and sound to you this challenge. Protestants of France, brothers in Jesus Christ, let us close up our ranks around the one Saviour of us all. To serve Him, to extend His kingdom, let there be henceforth in France one, and one only, Evangelical Church." The words, born in the furnace of war, ring true to the spirit of the Master. Adversity has discovered fundamental union in spirit, and, with fidelity to revealed Truth, we trust the appeal will bear fruit. The hour has plainly arrived for deeper and fuller unity among French Evangelicals, and if the French Protestants, loyal to Christ as the Son of God, stand together after the War, the outlook for the Gospel will be indeed brighter than it has ever been.

Why Victory Tarries. We are not in the secret of God. We know that we are fighting this war as a sacred duty, and are endeavouring to fight it with clean hands. We have seen many of our dearest friends cut down in the flower of their manhood. We have witnessed the desolate hearths, and have had our hearts saddened by the maimed wrecks of humanity in our hospitals. We cry, "How long, O Lord, how long?" and know not when the end will be. It is human to seek for causes of the delayed triumph we believe that God will give us. We know that He alone can end the struggle and grant us a lasting and a righteous peace. As long as the examination for reasons of the delay deals with ourselves and leads to self-consecration to God, it is a good thing to search and see why victory is delayed. We as a nation have been highly privileged, and privilege means responsibility. We have turned our back too often as individuals and as a nation against the laws of God. It is no answer to say that if we have been sinners our foes have sinned far worse than we have sinned. It is for us to repent of our own sins, and to turn to God for pardon and grace to amend. As we look into our own hearts have we found them always wholly surrendered to God, or have our actions been governed by self-pleasing instead of being guided by the mind of God? The nation too has sinned. It has forgotten God and gloried in material success instead of pressing forward to extend the kingdom of God and righteousness. For us as individual Christians the duty is plain. We must purge ourselves of the evil that is within us. Denunciation of others and of the nation is a much pleasanter matter than the cleansing of our own hearts and lives—the acknowledgment by repentance and reformation that we have done wrong. The call is to us first to mend ourselves, and when we are all we ought to be we can then impute to others the responsibility for the delay in victory. The non-Christian smiles at the Christian, who denounces others and does not remove the beam from his own eye. In that smile he pronounces condemnation for insincerity.

Unity of the Free Churches. The Union proposals are being received with warmth by many different ecclesiastical bodies among the Free Churches. The Rev. R. C. Gillie, who, as a Presbyterian, addressed the Baptist Union, spoke of the greater efficiency and virility that will spring from union. He entirely disclaimed the idea that it involves a mobilising of the Free Churches against the Established Church, for, in his opinion, a united Free Church would be able to work more harmoniously and efficiently with the Church of England. The Union unanimously adopted a resolution appointing representatives to act on a committee for the preparation of a tentative scheme of union, "leaving subsequent developments to be made through the inspiration and guidance of the Holy Spirit of God, Who, we believe, has led us hitherto." Union is certainly in the air. We are all learning from the War what disunion means and what unity secures. Every effort to bring the followers of Christ together under the banner of truth and love must command the goodwill of His disciples, and as long as those who consult and plan are acting under the guidance of the Holy Spirit we may expect to see their efforts blessed by God. Everywhere the forces of Christendom are weakened by disunion, and everywhere godly men and women are realising more fully how closely they stand together in the presence of God. The Evangelical Alliance has always believed that those who pray together will end by working together. May the path of union be gained and held by praying disciples of the Master.

Mr. Poultney Bigelow on Germany and Rome.

Mr. Poultney Bigelow is a prominent American who has written the "History of the German Struggle for Liberty, 1806-48." He is no fanatical opponent of Germany, for he has admired her great services in the past, and he is a patriotic son of the United States. He is grieved by much that is done in the name of his native land, and writes: "Such was the miasmatic influence of an Administration poisoned by the presence of demagogues, that even our universities warned lecturers against saying anything that might offend German ears." The most important part of an article contributed to our excellent and brilliantly edited contemporary, the *Chronicle*, is the discussion of the relation that exists between the German Emperor and the Roman Catholic priests who give him a majority in the Reichstag. This has brought about the alliance of the Germans and the England-hating Irish element in the United States. His words must be quoted in full. "The future historian will have to unravel this tangled skein of duplicity, treachery, and trades union violence paid for by the same agencies that revoked the Edict of Nantes and glorified in the massacre of Saint Bartholomew. History has no surprises for those who consult her pages patiently and intelligently; yet an exception must be made when considering the head of the Hohenzollern, not merely as defender of the Lutheran faith, but as going forth on a crusade of Kultur with one arm in that of the Sultan and the other supporting the Pope of Rome." This is plain speaking, and is as true as it is clearly put. Germany has surrendered everything that passes for principle among civilised nations in its glorification of the idea of force. Any stick is good enough to beat down freedom; all surrenders are justifiable so long as they support absolutism. There is, after all, nothing strange in the facts mentioned by Mr. Poultney Bigelow. The idea set before the German nation, the Vatican, and the Sultan is identical at bottom. All three believe in autocracy; all three employ the weapon of force to crush opinion; all three are intolerant of freedom; and all three believe themselves to be given by God an infallibility of judgment and a mission that cannot be questioned by anyone. The three unite in their hatred of nationalities and their hostility to the right of private judgment. The future historian, when he looks beneath the surface, will discover the root-kinship of the policies that combine in the attack of all three on freedom. Germany in Belgium recalls Alva in Holland and is paralleled by Turkey in Armenia. The scroll of time is being inscribed with lessons that will to future ages show clearly that it is possible for men who have different histories behind them so to combine in evil doing, as to hand themselves over to the tyranny of a common hatred and the studied fanaticism of an uncivilised perversion of all that makes for international well-being.

Lord Nelson's Prayer.

Written while in view of the enemy by Nelson in his diary on October 21st, 1805.

MAY the great God whom I worship grant to my country, for the benefit of Europe, in general, a great and glorious victory; and may no misconduct in anyone tarnish it; and may humanity after victory be the predominant feature in the British Fleet! For myself individually I commit my life to Him that made me; and may His blessing alight on my endeavours for serving my country faithfully. To Him I resign myself and the just cause which is entrusted to me to defend. Amen, Amen, Amen.

World Missions and Unity.

Notes and Reviews.

The 1916 Anniversaries. When the declaration of war was made many whose hearts were in the work of Foreign Missions greatly feared for their maintenance. The financial strain thrown upon the belligerent nations, the absorption of the young and vigorous in the duties imposed by modern armed conflict, and the fact that the warring peoples were prominent in the obedience to our Lord's command to make disciples of all nations, naturally caused apprehension. It would be folly to close our eyes to the fact that many mission fields have been injured by the War, but the injury done has been much less than was anticipated. The larger Societies in Great Britain have been blessed and helped beyond their hopes. God has enabled them to "carry on," and the balance-sheets read at their annual meetings were a wonderful proof of the attachment and self-denial of their supporters. Anglican and Free Church Missions found common ground for thankfulness to God, who had supplied their needs, and in this we see the Divine approval to their work. Never at any time have they had such good reason to thank God and take courage.

Is it True? In his sermon to the Church Missionary Society the Bishop of Winchester quoted the words of Dr. Van Dyck, uttered two years before the outbreak of the War: "It may be that disaster and humiliation and weakness must befall the Christian forces, and they must be driven to some dreadful battlefield of Armageddon to make them stand together against the united powers of darkness and unbelief." We have met in Armageddon, and, alas! keen missionary spirits are engaged in fighting one another. Is it possible that out of this strife there may arise a truer view of our duty and of Christian co-operation, that by forging links of brotherhood in the proclamation of the Gospel the recurrence of war in which missionary leaders take opposite sides will become impossible? It is not for us to limit the power of God, who works by ways unknown to us, and it may be that the reconciliation between organisations in belligerent nations will be prepared by the missionary workers uniting once more in spreading the Gospel.

An Experience in China. The China Inland Mission is an international as well as an interdenominational body. In its annual report it says that the international character of the Mission has been maintained, and thanks God "that in the day of storm those who are Christ's can take refuge under the shadow of His wings. In this connection we gratefully testify that the bond in Christ still unites all the members and associates of the Mission in the common and supreme duty of preaching the Gospel and of extending the kingdom of God." In India we have seen the bonds of brotherhood between British and German missionaries proved by sympathy, and although the end is not yet in the struggle of nations, and the bitterness of feeling naturally is deep seated and keenly felt, we have hope that there will one day be a reconciliation, when those who have done wrong in maintaining what was not right will see their errors and turn their back upon their past. The sins of many are due to ignorance and the blindness of national prejudice.

China Inland Mission Workers. In spite of war there are more workers of the China Inland Mission than in any former year. To-day it has no fewer than 1,077 members and associates engaged in 233 mission stations. For some time past there has been a disproportionate recruitment of men and women. More women than men are offering themselves for mission work. This is not peculiar to the war period, but had been experienced before August, 1914, and is a cause for

anxiety. In common with many other observers, the writer of the annual report contrasts the magnificent response of the manhood of England to the summons of the nation and the meagre offering of men for the fighting line of the Church. Let us all pray that the self-sacrifice shown in war service may be the prelude to the free offering of the best of our young men to the service of God in the foreign field.

South America. The Evangelical Union of South America says that the crowning victory of 1915 has been the triumph of religious liberty in Peru. In spite of fears liberty has been granted, "and in that stronghold of Romanism, where once the fires of the Inquisition blazed, the Gospel is freely proclaimed, and the Word of God penetrates to all parts of the Republic." It is often forgotten that South America is only nominally Christian. A secular journal of Brazil says that the heritage left by the Papal rule of Spain and Portugal was the degeneration of the external forms of religion into downright idolatry. This is only too true, and in England very little interest is taken in the neglected continent. The South American Missionary Society and the Evangelical Union have to struggle hard to maintain their present work, and this ought not to be the case.

The Panama Congress. The Report of the Congress, signed by Bishop Hulse, makes plain its attitude. He says, all the Christian forces, including the Roman Catholic Church, working in South America were represented, and two of the most striking addresses were made by Roman Catholic laymen. Nothing is said concerning the character of the beliefs of the laymen and their position in the Roman Catholic Communion. It is hard to believe that they are "practising Catholics," for the Congress was condemned by the Roman Catholic authorities, and the Report asserts that the time is not ripe for co-operation with Rome in Latin America. "The opinion of the Congress seemed to be that if the time ever came when the Roman Catholic Church was willing to co-operate with us, then we would be willing to co-operate with it." If that day comes, then Rome will not be the Rome of the Syllabus and the Vatican Council. It will be a very different Church, and there will be little difficulty in discussing co-operation as a practical problem. At present co-operation is impossible, and it is only frank to say so.

South American Civilisation. It is surprising to learn that civilisation in South America is of a very high order, and that its educated people are probably more highly cultivated than the corresponding classes in North America. We have read with sadness of the infidelity of the educated classes, and we know that the priesthood of the Church of Rome in South America is remarkable for its ignorance. There is no necessary connection between "culture" and Christianity. The culture of the Renaissance certainly took a form that was frequently pagan, and the same may be said of much of South American civilisation. South America needs the Gospel, and we are thankful to learn that in North America more attention is being paid to the claims of the South. One great need is being met. The British and Foreign and the American Bible Societies are providing a revised translation of the Bible, which will greatly help the missionaries.

The Need of a United Church. The keynote of the discussion on Co-operation and Unity was "only a united Church can evangelise Latin America." This is perfectly true. In the presence of a united Romanism and a united Paganism there is a pressing call for Church unity. How this can be brought about is not easily discovered. We are convinced that it can be largely aided by united prayer and calling upon the Holy Spirit to give that inner unity which will find expression in common work for the Master, who has the allegiance of all His servants. The ideal is noble and can be attained by fidelity to the teaching of the Cross. It may not come in organic unity of discipline and government—probably human nature cannot stand the strain of such unity—but by a recognition of diversities of Government and a cordial realisation of oneness in Christ, it is not impossible to build up in South America a federation of Christian forces that can do the work as one great body.

South America and Portugal. It is a pleasant fact that the Christians of Brazil do not forget their parent country. Since the foundation of the Portuguese Republic they have extended liberal aid to their fellow Christians in Portugal. The majority of those who help from Brazil are Baptists and Presbyterians, and their aid has been wisely utilised by their Portuguese representatives. In South America there is now far greater freedom than formerly in Portugal, but there is also a more widespread infidelity. There, too, difficulties are much greater, for the Roman Church has a prestige that makes Christianity synonymous with Roman Catholicism. Freedom is of comparatively recent growth in the Spanish Peninsula, and the work of Evangelical reform, although slow, has taken deeper root because it has developed in a school of persecution.

A German-English Version of the Bible. A German mission translated the Bible into the Ewe language spoken in West Africa. It was being printed for the Bible Society in Germany when war broke out, and, by permission of our Foreign Office, 200 copies were despatched to the Bremen missionaries. The Bible was received with gratitude by missionaries and converts. A collection was made, and five pounds were sent as a thankoffering to the British and Foreign Bible Society. This is a striking example of co-operation among Christians at time of war. The British Society sends to German missionaries the Bible printed in Germany, and was enabled to send it by special permission of our Foreign Office. It is cheering to know that all worked together so that the people who use the Ewe language might have the Word of God in their mother tongue.

O God of love, Thine eyes look down
On blood-stained field and shattered town;
The widow's tears, the orphan's cry,
The wounded soldier's agony,
Are known to Thee. Thy children's woes
Are not forgot: their Father knows.

Great Judge of all, defend the right;
Cause right to triumph by Thy might.
Our righteousness we dare not plead;
Yet save us in our utmost need.
Our sins are many in Thy sight:
Forgive us, and defend the right.

For those we love, O Lord, we ask
That Thou wilt help them in their task:
'Tis Thine to save alive or kill;
Bring them safe home, if such Thy will.
And may they trust, amid the strife,
In Christ, who gives eternal life.

Lord God of hosts, whose mighty will
Makes wrath of man to praise Thee still,
By this shed blood, these bitter tears,
Prepare the coming of those years
When righteousness and peace shall reign
O'er hill and valley, sea and plain.

Jehovah God, Thy promise stands,
Whate'er the fate of kings or lands.
Before the dawn the night grows dark:
Awake Thy Church on earth to mark,
'Mid lust and hate, 'mid fire and sword,
The nearness of her coming Lord.

CARMENT URQUHART, in *The King's Business.*

"The Morning cometh and also the Night."*

ISAIAH xxi. 12.

By Sir Andrew Wingate, K.C.I.E.

THE Night has come. We can sustain its terrors only as we have vision to see and faith to believe that the Morning cometh.

We thought we saw the Morning light. We claim to be a people of God. We have fought for an open Bible. We have sent the Gospel into all lands. We have sought to protect the coloured races from cruel oppression. Though war has been in the heart of some of our neighbours, we persuaded ourselves that peace was being established on a firm foundation of trade and education and easy intercourse. We said, Acquaint thyself with man—not with God—and be at peace.

Planted a choice vine, we have begun to produce wild grapes. Could God have done more for us? As we have distributed the Bible in many languages, have not riches poured into our lap? And has not power belonged to our arm? With the growth of our prosperity, the enemy has been busy sowing tares. Since her great victory over France in 1870, Germany has exercised an increasing influence over our national life. For example, in trade and industries she has been stripping us of our wealth and of our right to work, persuading us to buy from her and let our own people starve.

What blessing has the War brought us so striking as this, that it has cleared our roads from tramps seeking in vain for a job, and our streets from the casual, helpless, hungry faces, dirty in person and ragged in clothes? If we can employ all our able-bodied in war, why cannot we employ them in peace? We have controlled factories, and wages have risen to a level where life is no longer a struggle with the rent. Why cannot we have controlled profits in peace?

What curse has Germany brought upon us so terrible as this, that we have made slander and mistrust of the Bible a recognised part of our religious teaching? So that the War is used as an excuse for reckless, wanton breaking of the Lord's Day—so that Park Lane is repaired on a Sunday, and recruiting bill-posters are employed on a Sunday, and builders are at work on a Sunday, and our newsagents cry aloud to be saved from Sunday evening editions—their mornings have gone, and an army of newspaper boys are being compelled to do violence to their Sunday-school teaching.

And what apathy is this? When the opportunity of a lifetime has come to our workpeople and they are earning money from which they can save and rise to a new status, and when they are destroying their chances by pouring it down their throats in drink, why is it that neither House of Lords nor Commons, no, nor any Church, can reach out a hand to save them by, as a body, following the King's example?

We offend the little ones, and we dishonour our King.

Is it wonderful if God has a controversy with such a nation as this? When shall we learn that God uses Babylon to thresh out the wheat in Israel? Are our ears deaf to the thunder-call of these days? "Repent, for the Kingdom of Heaven is at hand."

In Europe, a gruesome dragon has appeared with the mien of a Christian and the heart of a devil, to trample down all righteousness. What will be the issues of this War? It cannot be that the idols of the East will deny superiority to the Christianity of the Huns. That Islam will flourish again. That the Papacy will once more dominate conscience. That the State will enforce a military society in Europe, according to which all nations must trade and pray.

Is the Dawn breaking through? Are not our hearts stirred as we hear of unsparing self-sacrifice and noble knighthood at Home and in the Field? Will not the conduct of our men by sea and land, and the deeds of our Red Cross women, form a noble record to raise future generations to a higher plane? Are there not many struggling to win our people back to the fear of God?

Then, while Germany is straining to maintain her strength, are not we and our Allies steadily gaining strength?

There is also encouragement, at least for some of us, in this fact, that the centre of

* Address given at Day of United Prayer.

gravity of the War is being shifted from Europe to the Near East. Not since the Crusades has the whole world fixed its gaze so intently on Mesopotamia and Egypt, and all that lies between. The Crusaders failed and fell out among themselves because the Gentiles meant to establish themselves in Jerusalem. The Allies will succeed and remain united if their purpose is to restore the Jews to their lands. Through the present darkness we see a vision of prophecy fulfilled, the truth of the Old Testament vindicated, the faith of men in God's Word re-established, and the Kingdom of Christ set up among the nations.

The Wonders of "The Book."

DIOCLETIAN, the Roman Emperor, in 303 inaugurated the most terrific onslaught that the world has known upon a book. Every Bible almost was destroyed, myriads of Christians perished, and a column of triumph was erected over an exterminated Bible with the inscription: "Extincto nomine Christianorum" (The name of the Christians having been extinguished).

And yet, not many years after, the Bible came forth, as Noah from the ark, to re-people the earth, and in the year 325 Constantine enthroned the Bible as the Infallible Judge of Truth in the First General Council.

Then followed the prolonged persecution of mediævalism. The Church of Rome denied the Scriptures to the people. The Church of Rome never trusted the people with the Bible. For ages it was practically an unknown Book. Martin Luther was a grown-up man when he said that he had never seen a Bible in his life. No jailer ever kept a prisoner closer than the Church of Rome has kept the Bible from the people.

Not only so. In consequence of edicts of Councils, and bans and bulls of Popes, Bibles were burned and Bible readers sent by the Inquisition to rack and flame. Many of us have seen the very spot in old London where baskets full of English Testaments were burned with great display by the order of Rome.

Yet, perhaps, the worst persecution of all has been during the last one hundred and fifty years. The bitterest foes of the Bible, curiously enough, were men who claimed liberty of thought, and Bolingbroke and Hume and Voltaire seemed so confident of the extermination of the Bible, that the Frenchman declared that a hundred years after his day not a Bible would be found save as an antiquarian curiosity.

Then came the German rationalistic host, with the fiercest and deadliest of all the attacks. Yet here the Bible is to-day, stronger than ever. It stands, and it will stand. The adversaries have done their worst. They have charged their heaviest charge. They have fired their deadliest volley. Whatever unexpected adversaries appear in the future, no more destructive trios than Julian and Celsus and Porphyry, than Voltaire and Strauss and Renan, than Eichhorn and Wellhausen and Kuenen, will probably ever be confederate against it. Yet, in spite of all these age-long persecutions, the Word of the Lord is having free course and is being glorified.

The Bible is being circulated at the rate of about twelve million copies a year, in about five hundred languages of the globe. It has an influence it never possessed before. Verily, as we think of it we may challenge our proud age with the challenge of Moses, and cry: "Ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it?" (Deut. iv. 32.)

W. DSON HOAGUE.

Roman Aggression and Protestant "Intolerance."

It is essential that we should think clearly and have a grasp of fundamental principles in dealing with the incidence of modern movements on old institutions. To-day we live in a social atmosphere of which freedom is the most characteristic constituent. The constitution of England makes for freedom, and even in time of war when constitutional liberties have been on paper limited in practice, the vast majority of the citizens know nothing of the Defence of the Realm Act, and never come in conflict with its provisions. We have so conceived freedom and have so practised it in our lives with a view to the rights of others as well as to the well-being of the State, that we do our ordinary work, occupy ourselves in our daily round and trivial or important tasks without being interfered with in any way whatever by laws that have been enacted to prevent the abuse of freedom that may weaken the nation.

At such a time it may seem strange that many of our most earnest lovers of freedom are pained and distressed by what may appear to be an attempt to obtain fuller freedom for those who profess they do not possess all their fellow citizens have. They point to certain limitations in our Statute book that press hard on them and wish to see them removed. They claim the right to be able to do all that the members of every other community in the land possess, and in their claims they are opposed by those whose whole history has been marked by a love of liberty and a passionate assertion of the right of every man to affirm his religious beliefs without being exposed to any disability as a citizen. The matter needs consideration and deserves thought.

Louis Veuillot may never have said—although M. Lavaleye says he did say, "Where you Protestants are in authority we Roman Catholics demand liberty for ourselves, for your principles require it; but when we (Roman Catholics) are in power we refuse it to you, for it is contrary to our principles." History and the Syllabus teach us that this is the doctrine of Rome. To take the latest illustration. Peru wished to remove from her Constitution the clause that denied religious tolerance to its inhabitants. The Roman Catholic Church fought to the very last against the change in the law, and it was only by the determination of the legislators that this elementary freedom was given to Peruvians. Rome has always claimed the right to intervene in the internal affairs of States, and we know that the anti-Roman attitude of England was largely determined by the declaration of the Pope of Rome through the Cardinal of Como, "to murder Elizabeth, the destroyer of many million souls, is no sin, but rather a meritorious work." Rome lays claim to temporal sovereignty. A court is maintained at which ambassadors are in residence. Her Nuncios are to be found in many capitals, and she founds on her unique claim to be the Catholic Church the right to take part in discussions which have reference to internal and international affairs. There is the double aspect of the Roman Communion. From one point of view it is a religious corporation existing for the propagation of certain spiritual ideals; from another, it is an authority that claims the right to intervene—*jure divino*—in the affairs of State. The Syllabus anathematises all who hold that "The Church is not a true and perfect and entirely free association; she does not enjoy peculiar and perpetual rights conferred upon her by her Divine Founder, but it appertains to the Civil power to define what are the rights and limits within which the Church may exercise authority." "The Church has not the power of defining dogmatically that the religion of the Catholic Church is the only religion." "The Church has not the right of availing herself of force or of any direct or indirect temporal power." In the words of the *Cambridge Modern History*, "The motive of the Syllabus was practical; the absolutism in the Church, which is the essence of Ultramontanism, is incompatible with freedom in the State. Rome at least has never

endorsed the special pleading to which not a few of her advocates have condescended. She has been consistent throughout, reducing her principles to practice where, in so far as it was possible to do so, at most tolerating their violation under protest, waiting, and at the same time working, for more propitious times." We must remember that the Syllabus is not a rusty mediæval document, but a publication of the year 1864.

Let us see how Rome works at the present day. The *Ne Temere* Decree has been published in England. It holds sway in the minds of Roman Catholics and demands their obedience. It proclaims that all Roman Catholics who marry in any way not approved by the Church of Rome enter into the estate of matrimony in a manner that makes their marriage void in the sight of God. Non-Roman Catholics who marry Roman Catholics are not married. Their children are illegitimate, and the life of spouses is one of sin. Much suffering has been caused by this Decree, and the laws of God as laid down in Holy Writ and the laws of the State are counted as non-existent in the eyes of the Roman Church in so far as these "mixed marriages" are concerned. In Spain not many years ago the Government wished to make Civil marriage legal for all Spaniards. The Roman Church intervened and claimed that marriage is a sacrament, and that the *competencia* between Civil and Canon law demanded that the Civil should yield to the Canon law. Wishing to avoid a rupture of the Concordat, the Government yielded and considered the Royal Order waste paper. If there be one thing more than another within the right of a State it ought to be the regulation of the conditions that govern marriage. The Church of Rome does not think so, and demands that her claims must be acknowledged by those who are not her subjects if married to Roman Catholics.

We in England have for centuries been without a representative at the Vatican. The stress of the war led to the appointment of an ambassador who is accredited to the Pope. It is true that by sending him to Rome we did not in any way violate the Law of Guarantees and in no way act contrary to the legislation of our ally Italy. The appointment is declared to be temporary, "for the duration of the war," and a mere matter of expediency not involving the abrogation of any principle. It is open to question whether the appointment has been of any practical value to us, as the paralysis of the Pope to influence his followers in their violation of the laws of nations, and his silence in the presence of gross atrocities, have made the Vatican morally bankrupt as a Christian influence. The existence of the Embassy carried with it the obligation of the Prime Minister to visit the Pope when he was officially in Rome, and very many of the best elements in English life were grieved by this occurrence. The nation as a whole keeps silent because it does not wish to embarrass the Government, which is in possession of facts that governed its action; but its silence does not imply cordial acquiescence in a step that is a reversal of our national policy since the Reformation. We with our Protestant King and Protestant faith send an ambassador to the Vatican which anathematised in the Syllabus the statement, "Protestantism is nothing more than another form of the same true Catholic religion, in which it is possible to please God equally as in the Catholic Church." Schrader, the official commentator of the Syllabus, adds, "But Protestantism is a falling away from the full revealed truth." The Syllabus also condemns the contention "that the eternal salvation may at least be hoped for of all those who are not at all in the true Catholic Church." Schrader is good enough to state, "But only are we to admit that they who suffer from ignorance of the true religion are not held guilty before God if their ignorance is invincible."

We have said sufficient to prove that when Protestants oppose Roman aggression they are not victims of ignorant "intolerance." We desire to interfere with no man's freedom of conscience, but we cannot close our eyes to the claims of Rome to be not only the true and the only true Catholic Church with a spiritual jurisdiction, but to be an external power with the right to enforce that jurisdiction in a manner that subverts the supremacy of the State and the rights of its subjects. We have to be watchful. Our liberties must be preserved, and eternal vigilance against aggression will alone safeguard the heritage gained for us by our forefathers in accordance with the principle of Gospel freedom.

T. J. PULVERTAFT.

Books worth Reading.

MISUNDERSTOOD TEXTS OF THE NEW TESTAMENT. By Sir ROBERT ANDERSON, K.C.B., LL.D. (Nisbet & Co. 3s. 6d. net.)

BIBLE students must always regard with interest anything from the pen of the author of this, his most recent volume. Whether agreeing with his conclusions or not, there is always freshness of expression and depth of thought in his treatment of the themes he undertakes to discuss. In the present volume Sir Robert deals with many passages on which critical and expository writers differ much in their interpretations, and in some cases startles his readers by altogether new and original exposition. Seventy-four passages from twenty-one of the books of the New Testament are reviewed, their difficulties examined, and their application enquired into, always reverently, and with critical skill. Without accepting the author's exegesis in all cases, the reader cannot but be helped in his study of some of the problems involved. Dispensational distinctions are brought to bear upon the questions raised, and merely traditional lines of interpretation freely dispensed with. Interest and profit are alike ensured by the careful reading of Sir Robert's painstaking effort to smooth the path of enquiring and sometimes perplexed readers of the inspired writings of the New Testament. It should be added that the chapters included in the volume originally appeared in the weekly issue of the *Christian*. An "Introductory Chapter" on the Kingdom of Heaven as spoken of in our Lord's Sermon on the Mount will be found to be of special interest and importance.

MOHAMMED OR CHRIST. By S. M. ZWEEMER. (London: Seeley, Service & Co. 5s. net.)

Anything Dr. Zweemer writes on Mohammedanism deserves careful study. He knows his subject, and writes with balance and true perspective. In this instructive and startling volume he brings home to the reader the rapid spread of Islam throughout the world, and the duty of the Church awaking to the responsibility resting upon it to arrest the advance of Islam and to win its adherents to the Gospel. Of the 201 million Mohammedans more than ninety millions are under British rule, and seventy-six millions are under the control of other Western Governments. Open doors exist for missions, but although opportunity is present, the Church has not done what ought to be done to bring the Saviour home to the hearts of the followers of the Prophet. Islam, although strong, is in process of disintegration. The influx of Western education, the contact with European ideals, and the growth of intercourse with Christian civilisation have all had their effect in detaching some millions from the orthodoxy of Islam. These have not, however, learned Christ. They have modified ancestral beliefs and customs, but they have not accepted the Saviour of humanity as their Lord and Master. Will this contact result in a compromise—a form of belief that will combine the essentials, so called, of both creeds? We are thankful to find that Dr. Zweemer has no belief in this eclectic religion, which is the hope of theorists who at bottom are believers in the natural growth of all creeds, and believe that religion is only a weapon for giving a sanction to morality, and the creation of humanity to satisfy one side of its nature. Dr. Zweemer writes: "The more Moslems become acquainted with Christianity, the more they read the New Testament, the more they will see that the issues between the Cross and the Crescent are clearly drawn, and are too deep and vital, both in the realm of truth and of ethics, ever to admit of compromise."

This being the case, it is essential that we should send missionaries to the Mohammedan world. The work is hard and uphill. Progress may appear slow, but it is being made; and everything, humanly speaking, depends on the type of missionary sent to preach and live among men who believe in their religion and practise its tenets. Dr. Zweemer insists that men physically and intellectually qualified are needed, but they are of little value unless they are also spiritually qualified. Only a passion for Christ crucified can stand the strain of work in a Mohammedan environment. The missionary must believe in his message, and the "man who denies its supernatural character cannot be a true missionary of the Christ, even though he go to the mission field. The missionary spirit will not abide without the missionary message. The giants in faith have been the giants in faithfulness." This is well said, and is a clue to the spirit that inspires all the work of the author of a book which contains a mass of invaluable information on present-day Mohammedanism.

EVANGELICAL CHRISTENDOM.

It would have been easy to comment on the interesting facts and figures brought before the reader, but we have preferred to dwell on the spiritual side of the book, as it shows that a man whose knowledge is unrivalled demands the acceptance of the Creed of Christendom, and the experience in life of the power of the Spirit, as indispensable requisites for the spread of the Gospel among Mohammedans.

The value of this volume is enhanced by its illustrations and a full index that will make it very useful for all who have to preach or lecture on a subject that will assume very great practical importance when the War is ended.

REVIVAL—THE NEED AND THE POSSIBILITIES. By CYRIL C. B. BARDSLEY. (Longmans. 1s. 6d. net.)

Mr. Bardsley is one of the Hon. Secretaries of the National Mission. He has shown himself to be an earnest advocate of missionary effort, and for some years he has devoted himself to the direction of thought to the great spiritual truths that lie behind all enthusiasms for God and all desires to extend His kingdom. The present volume appears to be written by two hands, and we gather from the preface that he could not have written the book as it stands without the assistance of his private secretary. He and his secretary are, however, so closely in agreement that it would take more than a higher critic to detect the contributions of either as far as thought is concerned. The book burns with zeal for God. On this point there can be no doubt. He realises, as is too often forgotten, that "in the last result revival is utterly intimate and personal, for it depends upon the relation of man's soul with God." From the personal it passes to the social—for man was born for society, and the Church is the union of those who have the same outlook and engage in the service of a common Master. If the National Mission is to accomplish anything that is for the permanent well-being of British Christianity, it must of necessity found itself upon the appeal to individuals to repent, and have faith in a personal living Christ, and not on a summons to submit themselves to the direction of the sacerdotal ministry. On another point Mr. Bardsley is philosophically and historically right. We have heard revivals condemned as emotional and ephemeral because they are a direct appeal to the heart. Unless heart and head, conduct and conscience, are all influenced, there can be no hope of a great change in the character of human life. A revival that has its fruit in conversions must give men a new affection which is emotion for the Redeemer, a personal conviction of the truth of the message of salvation which is intellectual, and a right-about face in the development of life in accordance with the Christ example which is ethical. Mr. Bardsley says plainly, "Penitence is an emotion, joy that follows forgiveness is an emotion, love for the Lord, who knows everything, and yet loves and forgives, is an emotion." Something more than emotion is needed if we are to have the revival made a lasting benefit to the Church of Christ. We must have truth proclaimed, we must have error avoided, and the Scripture must be put in its proper place. Our author is not blind to these necessities, and the book as a whole is stimulating, and evidently the expression of the deepest convictions of its writer.

HOW GOD CAME. By M. A. BOUSFIELD. (Longmans. 6d. net.)

This little volume first appeared anonymously and was the subject of considerable discussion. It had a bibliography that was more noticeable for the omissions in its authorities than for the soundness of those named. It comes to us now without the bibliography and with the name of its writer. We have read it with care, and we are struck by the absence of detailed reference to the greatest revival of history—the Reformation movement—and a lack of realisation of the errors that lay behind the Franciscan movement and the doctrine of Tauler. We find the Wesleyan revival sympathetically treated, but we find no attempt to draw the manifest lesson that arises from a consideration of the final fruit of the Franciscan, Dominican, and Evangelical movements. The Roman Church took control of the two former, and history shows that the fruit of Franciscanism was the Jesuits and the doctrines of the Immaculate Conception and Papal Infallibility, of the Dominicanism, the Inquisition, and all that word means. On the other hand, the Wesley movement, driven out of the Church of England, became the greatest Reformed Church in the world. We admire the character of Francis and Tauler—they were children of their age—and in the midst of Roman darkness they caught gleams of Divine light which made them what they were, and we are thankful for the measure of truth they held and taught; but there is a world of difference between their teaching and that of the Evangelical leaders who saved England from the fate which overtook France during the Revolution. It is certainly strange that a work of this kind should have no chapter on the Reformation, although it frankly tells us that the Reformation was the result of the impossibility of reforming the Roman Church from within.

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